

The Catholic University Bulletin.

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No. 3.

"Let there be progress, therefore; a widespread and eager progress in every century and epoch, both of individuals and of the general body, of every Christian and of the whole Church, a progress in intelligence, knowledge and wisdom, but always within their natural limits, and without sacrifice of the identity of Catholic teaching, feeling and opinion."—ST. VINCENT OF LEBINS, *Commonit*, c. 6.

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PRACTICAL RELIGION AND UNIVERSITY EDUCATION.

The most important question in the development of our national life is the improvement of religious and moral teaching, so that it shall keep pace with all the improvements in secular teaching. There is needed in all classes an awakening of the spiritual and emotional life, such as religion alone can bring. A multitude of Christians are truly diseased, dyspeptic Christians, and they need active training of their moral and religious sense; which training, in turn, can not be acquired by any haphazard way, not by chance or instinct, or by regular growth of inner consciousness. Unless we cherish and nourish the spiritual warmth and vigor that God has made natural to each heart, they will die out, whereas, if we cultivate them in our schools the church will become a great power in the nation, win the coöperation of multitudes, and obtain on all sides an abundance of sympathy. There is everywhere a great need of bringing to the feet of Jesus Christ not alone the children of our land, but the growing youth, young men and women. They should be firmly established in His service and love and made to conform to Him in character, life, and mutual service. Statistics prove abundantly that if the young are not made servants and imitators of Jesus, they will not turn to Him for light and comfort in their old age. We need a higher and more liberal education of our clergy and of all our teachers, a greater perfection of all systematic re-

ligious teaching. Thus shall we have a multitude of men and women who will inform all phases of human activity with a spirit at once new and old—new because it has grown faint and rare, and old because it is identical with the mission of Jesus Christ. Once it was the custom to teach in the schools the truths of religion and practical righteousness; when this was done we had great men of clear thought, lofty patriotism, and moral heroism. If we cannot teach religion formally in the public schools, as is done in England and Germany, we can at least insist on the indirect teaching of it, in the home, to begin with. It is impossible to overestimate the responsibilities of parents for the religious teaching of their children. The home is a little college, where the father and mother are the faculty, their children the pupils, the words of father and mother the text-books, their pleasure or displeasure reward and punishment, their approval the seal of success. In the family should be the little altar of God, and family prayers should be said regularly but with devotion and loving faith, so that the children may imbibe a sweet and cheerful piety and know God's service to be one of gladsome cheer and great practical utility. All private schools, at least from the primary school or kindergarten to the greatest of our universities, should be informed with a spirit of Christian morality and religion. The ideas that are turning in the head of the youth of to-day will be deeds fashioned by the man of to-morrow. Mighty and manifold are the possibilities of a general national religious education. Could we have it, Christianity would be the common law of the land and the highest science of the race. The truest examples of morality and religion should be given by the teachers themselves, for obvious reasons, and notably by those who hold the highest places and stand for the most advanced knowledge. If these men had a profound and an intense Christian faith our nation would advance immeasurably on all the lines of morality and religion. Jesus Christ would be again an object of ardent love and loving imitation. It is wrong to imagine that religion is something external, like a material thing, to be taken or put away at will, and that man is naturally non-religious. No! man is naturally religious, as he is naturally gifted with five senses, or with an

intellect and a heart. The religious quality of the child's mind being natural calls therefore for a training, a formation, precisely as his power of walking or talking. All observation has shown that the child is freely and joyously religious, as he is freely and joyously playful.¹ Religion is a universal response to universal experience. And this is true of adolescence—of the youth of sixteen to twenty and of the maiden of the same age. What else is the source of their yearnings and their longings half-confessed and half-concealed, of their hero-worship, their miscellaneous romanticism, their strong admirations, their irresistible curiosities,—nay, of their sublime errors and follies? It is God who is appealing to them through the three great channels of all human spiritual development—the true, the good and the beautiful. They are

¹“The point of view of the-child-that-is and the point of view of the-man-that-he-should-become are reconciled through the insight that the later self is pre-formed in the earlier. It is possible to make education ethical because the child's nature is ethical; social because it is social. The ethical authority to which the child is taught to bow is already within the child himself. It is the same with religious education; it is the same with specifically Christian education. God has made us in his own image and likeness; he has formed us for himself, and there is a sense in which, as one of the Fathers said, the soul is naturally Christian.

“At this point religious thought transfigures the whole idea of education. The chief factor in the process is no longer the text-book; it is no longer the teacher; it is God who preforms the child for himself, plants within him the religious impulse, and grants to parents and teachers the privilege of co-operating to bring the child to a divine destiny. The time is not far behind us when men failed to connect the thought of childhood or the thought of education with the thought of God. They put education and religion in sharp antithesis, making one a human process, the other divine. Even to-day there is distrust of religious education lest it shall leave conversion and religious experience out of the account. But in reality infancy, childhood, and adolescence are themselves a divinely appointed school of personal religion, a school in which the divine Spirit is prime mover and chief factor. Religion does not flow from the teacher to the child; it is not given or communicated, or impressed, merely from without; it is a vital impulse, and its source is the source of all light and life. In the normal unfolding of a child's soul we behold the work of the Logos who gives himself to every man coming into the world. When the Logos comes to a child, he comes to his own, and it is in the profoundest sense natural that the child should increasingly receive him as the powers of the personality enlarge.

“The thought of God works a further transformation in our thought of education. For God's will compasses all the ends, his presence suffuses all the means, and his power works in all the processes of it. Accordingly religious education is not a part of general education, it is general education. It is the whole of which our so-called secular education is only a part or a phase. Religious education alone takes account of the whole personality, of all its powers, all its duties, all its possibilities, and of the ultimate reality of the environment. The special hours, places, and material employed in religious training do not stand for any mere department; they represent the inner meaning of education and of life in their totality.”—Dr. George Albert Coe, in *Proceedings of Religious Educational Association*, Chicago, 1903, pp. 48-50.

all "seekers after God" if so be they may find Him; their very aberrations and collapses only confirm this truth. Not only is the child naturally religious, but nature itself speaks the language of religion, is herself a manifestation of the existence of one God, of His divine attributes, His power, goodness and mercy. Even human knowledge is a moral and religious force by its nature—the man who knows something is, usually speaking, a better and a higher being than the man who knows nothing. So it is that if all these truths were set to work in the minds of our children they would grow up Christians, and be so gladly and freely, and never know themselves for anything else in our society.

There should always be a sincere respect for the individuality of the Christian soul of youth. Every child is God's understudy, and as such demands all reverence and sympathy. In every child religion is a vital growing force, as real as any physical force—he will be either religious or irreligious. Every child comes from God and is destined to be returned to Him—he should therefore learn the dealings of God with all His other children, i. e., the history of the Old Testament and the New Testament, the life of Jesus Christ, and the lives of His great servants, usually called His saints. There are not two kinds of education, secular and religious, but there is one kind of education, which is religious or irreligious, and can easily become anti-religious. Nor ought we be content with educating in religion and morality the little children; the agony of the situation is by no means in the education of the little ones, but in the education of the young men and women in our colleges and universities. What is really needed is strong Christian character and personality in the teachers—not more abundance of hard facts, more academical information, more encyclopædias and museums and laboratories, but more spiritual power, more moral and religious courage that shall be contagious and help to deaden the earthly and sordid influences about us, not to stifle religious aspiration and all thought of God.

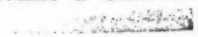
All future teachers of youth should be first profoundly trained in the principles of morality and religion—it is no

longer desirable to abandon the formation of a child or a youth to persons who know or care nothing about Christian morality or the Christian religion. They should at least know and believe and teach that there is one God, that all men are His children, and therefore brothers, that human life is the most valuable of earthly things, and that there exists a moral order with consequent human responsibility to the divine Maker and the model of that order. These truths, at least, should be taught to all our American youth, and by every possible agency, in all schools whatsoever, and it should be made clear how these fundamental Christian truths affect practically all forms of human life. All grades of children and youth, whatever their age and intelligence, should be made to know these truths and to appreciate them. Clergymen and teachers should everywhere disseminate them and make themselves by special training more and more capable of illustrating them. If Sunday does not furnish sufficient occasion, then let sufficient time be taken on week-days, but let all American children be taught the elements of Christian morality and religious belief.

Religious education is so important that it may be called "a great and gracious sacrament." But it must have for its ministers thoroughly trained and approved men, clergymen and teachers of spiritualized hearts and convinced minds. Once we have such a body of religiously trained and believing teachers we shall be able to mould in every sense that public opinion which is the real queen of our lives and our institutions. It is of the highest importance that the need of a religious and moral training for all teachers should be insisted on in all newspapers and magazines, by all prominent and authoritative persons, in the family circle on every occasion, in the societies of the young, by the high-school teachers and the university professors. Would that an army of such spiritual men and women were at hand to inform the consciences of the 22,000,000 of scholastic youth in the United States, of whom fully 13,000,000 are receiving in the schools no formal religious or moral training whatsoever, and none of whom are provided by the public authority with any such

training! It is necessary that we should come together in every state and territory of the Union and form one great influential association that shall inculcate fundamental principles, the necessity of a reform in moral training that shall cover all the departments of education from the lowest to the highest, and a union or blending of religion with morality and knowledge as all three being necessary for good government. Let us disseminate correct thinking on these general lines, and let us combine throughout the United States, so that henceforth these general ideas shall be made the common property of all good men and women, and operative through the following channels—universities and colleges, theological seminaries, churches and clergymen, Sunday schools, high schools and academies, primary and grammar schools, private schools, personal training of teachers, societies for young men and young women, the home circle, books, periodicals and libraries, the press in general, organized correspondence clubs, and religious art and music. Let us hold an annual meeting of all persons of good will, so that a great wave of feeling may be set in motion that shall surge through our American life and bear to victory these few great and shaping ideas, and thus save our state and our civilization from a general apostasy from Jesus Christ.

The foregoing declaration of general principles is such as might be signed by any Catholic and indeed voices our views with a certain fulness and accuracy. Yet not one word of it comes from a Catholic pen; it is all taken from the published report of the First Annual Convention of the Religious Education Association held at Chicago in February, 1903. Men and women from every walk of life crowded the vast Auditorium for several days, and, it is to be presumed, accepted and sympathized with the above views as presented by the ablest scholars and the most renowned educators from the various branches of Protestantism. I have read this report from cover to cover, and made from its prayers, speeches, papers and discussions the above mosaic of the general thought and purpose of the Association. While a Catholic



student cannot fail to be impressed with certain peculiarities stamped upon the Protestant mind by the lack of a central religious authority, and by an original misconception of the office and function of Sacred Scripture, he must also be profoundly touched at the sight of so great a love for Jesus Christ, so evidently sincere a desire to re-establish Him as the Lord and Master of our American life and society. The general impression made on my mind by the reading of the "Proceedings" of this convention was one of reverence and sympathy coupled with a sense of rejoicing that, from afar at least, American men and women were beginning to recognize openly and without shame those solid principles of our Catholic faith that have led us to make every sacrifice, to undergo much reproach and oburgation, to bear with patience accusations and insinuations of apathy, disloyalty, lack of sympathy toward the ideals of our common American life. We are truly one with all our fellow-citizens in love of country and in willing readiness to uphold her honor, further her progress, and defend her rights. We hope that the spirit that dictated the thoughts and expressions I have quoted will operate more profoundly and extensively so that the day may not be far distant when we shall all be one in religious and moral convictions—one by no external compulsion but one by that intimate persuasion which held the Apostles to the person and mission of Jesus: "Lord to whom else shall we go, for Thou hast the words (i. e., the absolute certainty) of Eternal Life?"

In the application of these principles and sentiments to Catholic university education it is only natural that I should take some things for granted. Thus, for instance, it is admitted that the university is normally the fountain-head of all systematized education. In the splendid hierarchy of the teaching-office it is the university teacher who is rightly called on for the highest human wisdom, the university itself which is rightly looked on as the academical senate of the Church militant, with authority to examine, illustrate, defend and propagate her teachings and make them shine in the loveliest dress of ideas and language, with all the arts of convincing eloquence that the trained mind can master. In all the pul-

pits of the Catholic world we listen to-day to the theology of the Church as set forth by a great university teacher, St. Thomas Aquinas, and before we listened to these doctrines, the priests who teach us from their pulpits learned them at the feet of other men who in turn had spent their lives in their study and dissemination. The laws of the Catholic Church were drawn up by men who learned the nature and spirit and scope of legislation from a multitude of university teachers. No human influence has affected the Catholic Church so profoundly, has prepared so regularly the way before her feet as her great universities. Paris and Oxford still live in her and can show their work. Bologna and Padua, Cologne and Louvain, are still able to point with pride to their prominent share in the public history of Catholicism. One may search through all its annals in the last seven hundred years; he will find no page unilluminated by that regular hard-won scholarship that her loving sons took away from the universities that she opened for them. I take it also for granted that the choicest youth of every land and time is to be found in the universities. It was always so, and we have only to look about us to see that it is so to-day in our own land and our own time. Something like 130,000 young men frequent the great university schools from the Atlantic to the Pacific. Oh, mighty army of academic youth! In you reposes the future, with a quasi-divine, quasi-fatal certainty. In you we are building the walls of the city that our own eyes shall not see, whose gates our own feet shall not enter, but which we shall fashion and govern through you as through our missionaries and agents. In other words, I take it also for granted that the university youth is the true shaping force of every society. I know that the self-made man is not uncommon in the United States, that in the raw, irregular and unfinished conditions of our natural life this type was long almost the normal one, even as in the rude warfare of an untutored tribal world the most gigantic clansman is captain. But in the levelling-up and toning-down of the nineteenth century the inevitable general laws of human life have exhibited their iron logic in this as in all other things—it is everywhere the trained and cultivated mind that has the

better chance to make clear its ideas and impose its will. Even in the dominant philosophy of materialism, even in the state of the most ultra equalitarianism, this will come about. Mind is the queen of all life, and is never rightly powerful except when equipped and adorned with all the armor and insignia of her office.

If these assumptions be true, then we Catholics are in presence of a very grave situation, none other than the saving and the handing down of our religion as we have received it from our fathers, undiminished in content, untarnished in splendor and magnificence, unimpaired in vigor and adaptability to new needs and occasions, as fertile a mother of the arts and sciences, as open and potent a source of inspiration in all things great and desirable, as she ever was. We have faced with courage and to some extent solved the question of religious primary education and of similar secondary or college education. I say, to some extent solved, for we are far from content with what we have done, and are victims of that divine restlessness and ardor which are the true root of perfection in human affairs. Nevertheless, we have reached a stage of conviction, of fixed principles, of accepted situations, of working systems, and even of blessed fruitage. Would that we could say as much of our domestic situation as regards the university, and in particular the Catholic University at Washington, which alone represents the ideal and hope of the American Catholic episcopate and the Apostolic See, and therefore is especially in view by all American Catholics when this question comes up for discussion. The time will no doubt come when there will be several such institutions in our land. But we have first to show the world that we are capable of creating and sustaining one such; we have first to combine effectually among ourselves to equip it, fill it with students, and consolidate it; we have first to heal our minor differences from whatever source arisen, and demonstrate that our American Catholicism is of the same generous fibre as that of the past concerning which we are so justly proud. After all, it is not so much by the contemplation of the past phases of Catholic endeavor that we shall save

and perpetuate our holy religion, as by the measure in which we reproduce the glorious and useful institutions of the past, and adapt them to American life, i. e., to the chief promise of spiritual progress and success that is now visible in this world.

My contention is that a Catholic university is the most potent imaginable influence in the development of practical religion, practical Catholicism. What is meant by practical Catholicism, i. e., at the level on which we are for the moment standing? I mean the realization on a great scale of a life that shall be thoroughly permeated with the principles and ideals of the Catholic religion. I mean a generation of men and women in all ranks of society who shall hold in veneration the Holy Catholic Church, and make themselves her humble and joyous apostles, who shall hold dear all her teachings, shall comprehend as best they may her spirit and her nature, shall exhibit in all the relations of public and private life the genuine impress of the doctrine and discipline of Catholicism, even as a child exhibits the teaching of his parents, an apprentice the training of his master, a soldier the labors of his drill-master. Practical religion, practical Catholicism, is no amusement, no light worldly thing. If it be an honor, a glory and a blessing to belong to the true religion of Jesus Christ, it has also been ever looked on as a most grave responsibility, for it makes us at once debtors to all humanity, to all time, debtors to God Himself for so signal a calling and so holy a mission. We are or should be, every one of us, apostles and missionaries. If we feel this in no degree, then it is time to examine the basis of our faith and ask ourselves to what depths we have fallen through this dark and murky atmosphere of modern materialism and miscellaneous irreligion.

One of the greatest laws of life is the law of Imitation. No force moves us so strongly in our thoughts and our actions as that mysterious law which compels us to conform our lives to certain exemplars shown us, and that appeal or are made to appeal to us. The child imitates his parents, the pupil his teachers, the apprentice his master. It is a silent

but potent schooling that works on us in an atmosphere of admiration and veneration, until it has transformed our innermost being. The ideals of the young at least are seldom vague and hazy; they stand forth incorporated in flesh and blood, in the men and women of history or the men and women whom they see and know. So true is this that after nineteen centuries no better name has been found for the perfect Christian life than the Imitation of Christ, the following in His holy footsteps, the squaring of our thoughts and hopes with His teachings. Whom shall our young people imitate in the decades, nay in the centuries to come? Shall we trust to non-Catholic schools to create generations of thinkers and writers, of famous philosophers and poets and historians, of men renowned for mighty deeds of Catholic charity and generosity? Shall we look to professors and teachers who, to say the least, look on us as misguided and somewhat inferior people, for ennobling inspirations, living and moving speech, a sacred enthusiasm for our glorious and holy past—all the usual sources of high resolutions and daring enterprises? To propose such questions is to answer them. One cannot gather roses from thistles; even so one cannot hope to raise up amid totally un-Catholic surroundings a superior generation of Catholic laymen and laywomen, a generation of lay Catholics in whom there shall be found sufficient intelligent ardor, and sufficient piety to do on a higher social level the equivalent of what their fathers and mothers did amid many tribulations and obstacles that we now no longer encounter, at least in the measure and after the manner of former times. We must then create a source whence such men may naturally and regularly come, a centre where the representatives of the highest human learning shall be convinced and ardent Catholic men and where all academic surroundings, otherwise so influential, shall be interpenetrated with a Catholic spirit; where the traditions, the customs, the usual elements of academic pride and the proofs of academic merit and glory shall be suffused with Catholicism; where young men, and young women too shall grow up freely and joyously in the full exercise of Catholic manhood and Catholic womanhood, and where all doubts

of intellectual inferiority shall be crushed in the overwhelming evidence and consciousness of an unbroken grandeur of achievement. In other words we must organize the workings of the great life-law of Imitation; we must bring the broadly flowing current of this strong young blood within our lines, set a clear channel for it and proceed to stake out the metes and bounds along which it shall work for ever in the interest of our holy religion, not so much for the sake of the immediate present, as for the sake of the years that are coming and the generations that are advancing to fill them.

Another law of human life is known as the law of Prestige. What is Prestige? It is well defined as authority or importance based on past achievements, or gained from the appearance of power or ability; the moral influence of reputation, former character, or success. When all Europe was Catholic, this authority was a principal handmaid of religion. Whatever way men looked they saw the monuments of Catholicism—its glorious cathedrals and magnificent churches, its organized education from the crowded universities to the smallest village-school, its systematized charities and universal beneficence, its trade-guilds and crafts of artisans, its gems of painting and sculpture, its triumphs of architecture and music, its solutions or alleviations of misery and injustice and inequality. Then one could not find a poet or an artist, a thinker or an orator, who was not aflame with a glad admiration of the great deeds of Mother Church and did not feel himself in his own way her apostle.

Prestige is the tribute of humanity to superior worth or utility, real or fancied, as the case may be. But there is no missionary agency, no proselytism that works like it. Prestige is a kind of atmosphere, a tone, a spirit, common to all, and utterly irresistible, for its strength lies in the great human tendency to admiration. Now what shall we Catholics admire in the future? What works and what persons shall we gaze upon with fondness and mentally rejoice that they exist and are operative in all our society? I know some will say that we have the works and the men and the women of the Catholic past. And so far as the answer goes, it is correct.

And it would be sufficient if the law of Prestige had for its field of influence only the past. Then we might all stand on the hither side of the great ocean of time and feel secure that our ideals were right glorious and efficient ones. But we live very much in the present, and the very present that we breathe is itself slipping into the past while we speak of it. And all the great laws of human life are operative only in the present. The past is a book filled up from cover to cover, the future a book whose blank pages are sealed and closed to our human eyes. If we are to help our Catholic faith to profit by the deep human sense of admiration, to awaken in our American manhood a respect and then a love for Catholicism, we must do great deeds. We must in our turn contribute to the generous ideals that justly fascinate universal humanity. Our Catholic youth, as it grows up in the future, must feel that it is in some degree sheltered from certain temptations to irreligion and loss of Christian faith by the splendid temporal merits and undeniable human service of Catholicism. It must know that for every great and noble institution put up and supported by non-Catholics, similar if not greater ones have been created by Catholics. It must know that in the grand effort to improve and perfect our new American life Catholics are everywhere straining as hard as non-Catholics, and it must be able to point to the hard facts in buildings, endowments, teachers, and accomplishments. Wherever the Catholic youth of the future looks it ought to behold at least a measure of accomplishment along all the lines of American idealism. And let me say at once, that in spite of some crudity and rawness inherent in the youth of our national life, our American idealism is very grand and very noble, very capable of being elevated to a still higher degree, and needing only that the spiritual eye should be cleansed and the promises and benefits of a religious Christian spirit grasped with more firmness and more conviction.

Now I return to the fact that the greatest things are accomplished only through education. In this sign shalt thou conquer, might we say, with all due reverence—and to that other fact that to-day at least and in the future, it is the university

as such which everywhere in the United States stands or should stand for the highest Christian idealism along all lines of thinking and doing. Where can this great force of Prestige be better trained and harnessed to the cause of Catholicism than in our own university whence in due time shall come many generations of men illustrious in every walk of life. It is from such schools that in the last seven centuries have come the men of thought and men of action, men famous in all forms and channels of public service and private enterprise, men who have guided to success the noblest common enterprises and who have always risen above their narrow selves in loving devotion to the common weal. In the great Basilica of St. Paul at Rome you may see the portraits of two hundred and sixty popes in due order around the walls of that splendid edifice. Who can gaze upon so much character and success, so much self-identity and tenacity and not be deeply moved with veneration for the Catholic religion. In the great hall of the Ducal Palace at Venice you may yet see the long line of Doges who governed that wonderful city. And who has ever looked thereon without a sense of admiration for the boldness and persistency, the ingenuity and the foresight that made a great world-state out of a handful of reedy islets in a political back-water corner of Europe? We are carrying the future of American Catholicism in our thoughts and our resolutions. If they be small and limited, wretchedly local and parochial, remember that they will not therefore die. They will live, and live to plague the grandchildren of this generation at the sight of their ignoble and dwarf-like proportions. God helps those who help themselves. And if we would have a future generation of Catholics do the great things we hope for from now, then we must prepare the way, in so far as in us lies; we must begin at least by a cheap and easy act—the full and sane recognition of the necessity of a real university that shall be thoroughly Catholic in tone and accomplishment, in government, ideals, and we hope, one day, in services to both Church and State.

A third law of our human life is the law of Leadership. Nothing is done on this earth apart from leadership. The

savage who would add to his hunting grounds seeks out a man who has the forceful qualities for that rude task, and the capitalist who would organize any branch of trade or industry looks about long and earnestly to discern the man to whom he will entrust his money, his hopes, yea and sometimes the very heart of him, certain good and great ideals that he believes in and would see realized. And where has this law been more profoundly realized than by its divine Maker, Jesus Christ, who put into His Church a living soul of leadership and brought home its benefits to every Catholic heart and mind by a unique system of direction that has weathered every storm, political, religious and social. The world is governed by its leaders, and is right joyously governed by those who have led it up broad steepes of statesmanship, through bloody vicissitudes of war, over painful stretches of oppression, and through nights of humiliation and despair. Its philosophers and poets, its orators and legislators and its teachers are all eminent leaders who yet beckon men on from their urns, nay, for they never die, from the pedestals of fame on which a grateful humanity has placed them.

Would you have great leaders in the future, faithful to Catholic ideals, filled with accurate and extensive knowledge of the essence and the possibilities, the spirit and the adaptability of Catholicism? Then you must make ready the only system through which you can hope to receive them such as you desire them. Leaders you must have. But shall they be clear of vision, quick and alert in mind, devoted with a holy intensity to the manifold great interests of Catholicism? Or shall they be timid and half-hearted, conscious of their own ignorance and their incapacity to stand for the historic and religious fulness of Catholicism? Shall they have read our history through the spectacles of our enemies, our theology and philosophy through the books alone of men who detest them, our achievements of all kinds through the presentation and with the prejudiced comments of those who are naturally fearful of an honest approval of the glories and the services of Catholicism?

Perhaps you will say that it is the business of the bishops

and the priests of the Church to look after their own race, their own successors. But this is only half an answer. The natural and ordinary place of the clergy is the sanctuary. From the altar, the pulpit, and the confessional its influence radiates directly through all our Catholic society. Beyond that pale its influence is indirect and irregular, and depends more on character, personality, attainments, and circumstances, than on office and function. Of course, it needs for the exercise of that office an education in keeping with the society in which it lives and moves—the ecclesiastical training that would suffice for a simple agricultural people will not do for a great world-state, filled with vast cities, overflowing with energy and ardor, eager to surpass all former records of humanity in every field of endeavor. But there is a world outside the sanctuary, even in its broadest range of influence, the great world of ordinary social life, in which lay opinion and example, lay authority and influence, are supreme. Its priests and priestesses are the men of ability and the women of character who are looked up to by others, whose attainments are superior, whose minds are better equipped, whose speech is more accurate and pointed, whose high office or great wealth or varied distinction place them in the front rank of citizens. No city is so small or so insignificant as not to count some Catholics of that rank and condition. And in our great cities their number is growing with astonishing rapidity. Right here there is coming to the front another leadership that is, thank God, sympathetic to Catholicism, that yet borrows its ideals, its language, and its spirit from the great old Church in and through which this lay world has been reaching its present position. But we are after all a minority and our people mingle in all freedom with their non-Catholic fellow-citizens, and the general tendency is toward a levelling and an ignoring of the profound religious differences that exist among us. Unless we make an effort to provide for our Catholic laity the advantages of university education amid Catholic influences we run an appreciable risk, to say the least, of reaching very soon a point where we can behold the clergy on one side and then, across a broad gulf, the educated and progressive laity on the other.

Let me repeat that we cannot gather grapes from thorns nor roses from thistles. Much less can we expect a large percentage of cultivated, well-read, and devoted Catholic gentlemen and scholars in all walks of society, if we take no heed to the creation of the only great schools they can come from. I state historical truth when I say that the conditions of the Church in every national society of Europe are most profoundly conditioned by her relation to the universities of each land. The irreligion, hatred, and injustice that we behold in certain Catholic countries are the outcome of anti-Catholic university influences, influences that are almost irresistible by the mass of the plain people, since the formation of all popular leadership is in the hands of an atheistic state. On the other hand, look at the little state of Belgium and see how bravely the Catholic people of that state have forged ahead to the front rank in all industrial and commercial development. Were it not for their Catholic university at Louvain, the Catholic majority would be quickly conquered and severely oppressed by their opponents. It has rendered incalculable service of every kind to Church and State, and no one there regrets the two general collections that are taken up for it throughout Belgium every year and to which every good Belgian Catholic contributes with as much intelligent pride and satisfaction as he casts his ballot. If the political sufferings and wrongs of Ireland have not been remedied, if the drain on her population still goes on unchecked, if her industries are few, her commerce insignificant, her entire position anomalous, it is because this bright intellectual people have been deprived of a university that they could frequent with pleasure and affection, and on the other hand have been compelled to accept a university that stood for the opposite of all their inherited ideals, both civil and religious.

I take it, therefore, that we ought at least to reflect on this situation: shall we have a Catholic laity in the next generation capable of recognizing its duties to Holy Church, and also of fulfilling them with a fair measure of success? If we can compass this at the expense of some sacrifice, we shall

have served practically the cause of Catholicism; if we cannot compass it, or if we fail to recognize that the psychological moment has arrived, there are not a few who forecast the practical failure of the highest Catholic ideals. And a great and good man has said very lately that ideals which fail of realization in the United States are unlikely to be realized anywhere. Gradually there has been coming on throughout the civilized world a change from irresponsible monarchical government to a government of the people, i. e. to the ideal democracy that was so long an utopian dream, but has at last been broadly realized in this favored land and is moving hence to the peaceful conquest of the world. From a subject the average citizen has become sovereign, from an object of administration the source of civil authority, from an inferior an equal of the greatest, from a helpless entity in the state a being equipped with all the qualities of initiative, control, and executive.

It is notorious that the Catholic Church is always affected in its external relations and vicissitudes by the form of government, be it empire, kingdom, feudalism, despotism or democracy, the rule of one or a few, of many or of all. Never has the lay element been so signally serviceable to the Church as in the century that has just closed. The names of a multitude of practical Catholic laymen began to shine in the firmament according as secular interests and influences eliminated themselves from the counsels and the purposes of our Holy Church. Daniel O'Connell in Ireland and Joseph Görres in Germany open this *saeculum mirabile* of apology and resistance. In France shine the names of Montalembert, Chesnelong, Léon Harmel, De Mun and De Broglie; in Germany the names of August Reichensperger and Peter Reichensperger, Mallinckrodt, Windthorst, Lieber and others. Not only political champions have come forth to defend her, but much of her intellectual glory has come from the devotion of Catholic laymen—Cesare Cantù and Alessandro Manzoni in Italy, Ludwig Pastor in Germany, Menendez y Pelayo in Spain, are only types of a great number of laymen who have given to the cause of Catholicism all that they had and all that they were.

Quod isti et istæ cur non ego? What such men have done is at once a hint and an encouragement for the Catholics of the United States. Not that we apprehend for Catholicism anything but the largest freedom under the ægis of American liberty, nor that we forecast any such struggles as have filled the annals of Catholic Europe since the French Revolution. We shall have our own trials, our own grave emergencies, our own impelling duties, our own high soliciting ideals. Government itself is taking on a more complex character according as the state grows not only in bulk, but in the consciousness of social duty and responsibility. There is manifest a growing need of superior and sure scholarship in all its departments. Our internal political cares and burdens demand earnest thought and wise reflection, and that means well-trained men capable of handling the multitudinous interests of a world-state whose population will soon turn the figure of 100,000,000 of people, and whose responsibilities reach now from the rising to the setting sun. Imperial Rome was centered about one sea—the Mediterranean; we are seated with pride and majesty on two oceans, as though we were called of God to be the final and the largest interpretation of humanity. Indeed, it is impossible any longer for a man of heart to approach the contemplation of the *Majestas Americana* without a kindling of prophetic emotion, that religious troubling of the heart's lowest deeps, which occurs whenever we are in the presence of a divine decree. Our American Democracy is entering upon phases of social achievement that have hitherto in a manner been purely academical for us, but are now become realities. Society, here, as elsewhere, now as in the past and in the future, must prepare to protect itself from those great evils which are ignorance, corruption, rascality, apathy and self-seeking. With us that means for every citizen an increase of knowledge, a cleansing of his mind and an invigoration of his heart—above all, a solid re-indoctrination in the true original bed-rock principles of American life and politics, as written out in our great political documents and interpreted by our history. In addition to this the Catholic citizen deplores, in company with many others, the growing influences

of a materialism unrelieved too often by elevated achievements, and an agnosticism, an ignoring of the Master of heaven and earth, that is creeping insidiously into the minds of multitudes hitherto supposed immune. We are told by a university scholar and teacher of international repute that

"The authority of conscience is a dream; there is no moral tribunal higher than that of human opinion and law; death levels the good with the wicked, the sensualist with the pure of heart, the man who has been a blessing with the man who has been a curse to his kind."

Now, it is very largely by their numbers and their assurance that the scoffers, the doubters, and the pessimists, affect mankind, and not by any novelty of argument or power of persuasion. Impiety and blasphemy and irreligion are like a fashion that grows by the vices it feeds on, not by the virtues it is incapable of arousing. It is a grave duty of our Catholic laity to lead a vigorous reaction against a false philosophy that is, by universal admission, growing daily more popular, according as the impact of riches and success is battering down the old strongholds of natural virtue and inherited Christian morality and discipline of life. But a successful propaganda demands leaders and prestige and names that the mass of men look up to as so many banners waving above the conflict. We cannot improvise an Orestes Brownson. Nor is one great name, one honorable leader enough—there must be many and they must come from within and come regularly, from the intellectual nurseries of the Church. In other words, the only certain and scientific hope of keeping our own hearts and the hearts of our descendants free from the bad corroding philosophy of life that grows daily more powerful in American society is a vigorous return to a profoundly Catholic philosophy of life, but on such high and noble lines, that its superiority must be recognized by all men of good will. Practical Catholicism for the individual indeed is based on the penitent heart and the humble will, but for the world at large it demands all the help that scholarship can lend it, all the support that comes from a great aristocracy of learning, from a solidly established system of teaching, writing, and preach-

ing that shall be inferior to nothing of the kind that is offered elsewhere. Over against the temple of Mammon we must set the temple of Religion, and over against the temple of a false, insufficient and mere worldly learning we must set the temple of a learning that freely and joyously recognizes God and His rights in His own world. From its broad platform each one may say with the Christian poet:

"I value Science—none can prize it more—
It gives ten thousand motives to adore:
Be it religious as it ought to be,
The heart it humbles and it bows the knee:
What time it lays the breast of Nature bare,
Discerns God's fingers working everywhere;
In the vast sweep of all-embracing laws
Finds Him the real and the only cause;
.
Not as some claim, once acting, but now not,
The glorious product of His hands forgot—
Having wound up the grand automaton,
Leaving it henceforth to itself to run."

If we believe what has hitherto been said, and agree that we ought to accept the conclusion and make a suitable provision for a Catholic education that shall be at once of the highest academical order and frankly religious in the Catholic sense, we must be prepared to hear that we are religious idealists, ultra-spiritual, unpractical and unreal members of the state. But we may answer that up to date the only efficient and durable morality known to mankind is that based on profound religious convictions, and that the delicate web of modern agnostic morality is no more likely to bear the cruel strain of the life of to-day and to-morrow than the gentlemanly stoicism of Marcus Aurelius could heal the crowding ills of the Roman state.¹ Men may be, and mostly have been

¹ "Hitherto we have seen the ancient world only as it was described for us by the great or by hangers-on of the great. Now we can hear the voice of the common people. It is not so full or articulate as we could wish, but it suffices to put the whole story in a new and more instructive light. Read, for instance, the panegyrics of Gibbon and Renan upon the philosophic Marcus Aurelius, and then turn to Schiller's account of the incapacity of the Emperor and the disasters of his reign." Bigg, *The Church's Task Under the Roman Empire*, Oxford, 1905, p. v.

controlled from without, and obliged to suffer the bit and rein. But if we would continue to be self-determining free agents in the development of our life, private and public, we must take our stand on specific Christian belief, not the vague religiosity of a poet or a philosopher or an artist, but the faith of the Gospel of Jesus Christ and the teachings of His Holy Church. At least that is the consistent position for a practical and intelligent Catholic. Once this is admitted, common sense, history and the analogy of life tell him that the higher we go in the work of education, the truer is this principle, and the more rigorous its consequences for the social and religious development of Christianity.

THOMAS J. SHAHAN.

It may not be out of place to recall here the admirable words in which Cardinal Newman laid bare the inner weakness of certain modern substitutes for Christian religion and morality:

"Observe, gentlemen, the heresy, as it may be called, of which I speak, is the substitution of a moral sense or taste for conscience in the true meaning of the word; now this error may be the foundation of a character of far more elasticity and grace than ever adorned the persons whom I have been describing. It is especially congenial to men of an imaginative and poetical cast of mind, who will readily accept the notion that virtue is nothing more than the graceful in conduct. Such persons, far from tolerating fear, as a principle, in their apprehension of religious and moral truth, will not be slow to call it simply gloom and superstition. Rather a philosopher's, a gentleman's religion, is of a liberal and generous character; it is based upon honour; vice is evil, because it is unworthy, despicable, and odious. This was the quarrel of the ancient heathen with Christianity, that, instead of simply fixing the mind on the fair and the pleasant, it intermingled other ideas with them of a sad and painful nature; that it spoke of tears before joy, a cross before a crown; that it laid the foundation of heroism in penance; that it made the soul tremble with the news of Purgatory and Hell; that it insisted on views and a worship of the Deity, which to their minds was nothing else than mean, servile, and cowardly. The notion of an All-perfect, Ever-present God, in whose sight we are less than atoms, and who, while He deigns to visit us, can punish as well as bless, was abhorrent to them; they made their own minds their sanctuary, their own ideas their oracle, and conscience in morals was but parallel to genius in art, and wisdom in philosophy.

"Of course, he is at liberty, on his principles, to pick and choose out of Christianity what he will; he discards the theological, the mysterious, the spiritual; he makes selection of the morally or esthetically beautiful. To him it matters not at all that he begins his teaching where he should end it; it matters not that, instead of planting the tree, he merely crops its flowers for his banquet; he only aims at the present life, his philosophy dies with him; if his flowers do but last to the end of his revel, he has nothing more to seek. When night comes, the withered leaves may be mingled with his own ashes; he and they will have done their work, he and they will be no more. Certainly, it costs little to make men virtuous on conditions such as these; it is like teaching them a language or an accomplishment, to write Latin or to play on an instrument,—the profession of an artist, not the commission of an Apostle." *Idea of a University*, Discourse VIII, cc. 5 and 9.

TRACES OF PENANCE IN NON-REVEALED RELIGIONS.

One of the striking characteristics of the Christian religion, as of its precursor, the religion of Israel, is its care to keep alive the consciousness of sin and to lay stress on the corresponding need of repentance. The virtue of penance holds a prominent place among the religious virtues inculcated by the Old and New Testaments. The Christian religion is preëminently the religion of reconciliation of sinful man with the offended Lord and Creator.

While the practice of penance is found in its perfection only in the Christian religion, traces of it are not absent from religions that have no just claim to be regarded as revealed. For penance is a spontaneous outgrowth of the religious instinct, and hence is a virtue natural to the heart of man.

This is a truth we are sometimes apt to lose sight of. In contrasting the moral and religious condition of Christian peoples with what we find among those who have not known the saving truths of the Gospel, we are often disposed to assume that the latter have always been so hopelessly inured to moral transgressions as to be ignorant of the very idea of sin, and hence of the need of repentance.

The flagrant vices tolerated by the religious systems of Greece and Rome in the days of the Empire lend a certain color to this view. But it is well to bear in mind, first of all, that the moral decadence of the Roman world in the time of Christ by no means represents the best that man could do without the light of the Mosaic or Christian law. In such religions as ancient Brahmanism and Zoroastrianism, we find recognized a lofty moral standard that compares not unfavorably with that of the Old Testament. In these religions, emphasis was laid on rightness of thought, desire, volition, as well as on rightness of word and action. The consciousness of sin seems to have been keen, and so, too, the spirit of penance.

But even where there is question of religions of a lower order, we should not be too hasty to infer that because morality is but imperfectly comprehended, the consciousness of sin must be entirely lacking. We should be careful to distinguish the Christian standard of morality from the varying and often grossly defective standards of pagan peoples. Much that is shocking to the moral sense of the Christian is done by peoples of inferior culture without the slightest consciousness of moral guilt. They even regard as virtue much that we hold to be crime. Yet they all have a standard, however crude, of right and wrong. And what their rudely developed conscience tells them to be wrong, they also generally conceive to be displeasing to one or more of the gods they hold in honor. Thus they have, with few exceptions, a notion at least elementary of sin, that is, of wrong-doing viewed as offensive to the deity or deities, and hence meriting divine punishment unless in some way atoned for. This consciousness of sin may exist in varying degrees of range and intensity, depending on the extent to which moral and religious duties are recognized, and on the character and amount of evil that their transgression is thought to involve. But even in a religion of low morality, there may still be a dim notion of sin. Where such notion exists, it is safe to conclude that the idea of penance is not altogether ignored.

Among peoples of low grades of civilization, recourse to penitential prayer seems rarely if ever to be had for the expiation of sin. Such outward expressions of contrition do not come natural to them. Nor do we find specific penitential rites of widespread use. The offering made in silence to the deity,—often nothing more than a gift—compensation, a sort of wergild,—would seem to do service in most cases. To die fighting bravely in battle is reputed among warlike tribes to have the same atoning efficacy that the Christian attributes to the martyr's death.

Now and then penitential practices have been discovered in religions of a low order. The widespread notion that sickness is often a divine punishment for sins of the past has led in several known instances to the popular practice of confessing

ones sins in serious sickness with a view to recovery. Father Dobrizhoffer tells in his interesting "History of the Abipones," a wild tribe formerly predominant in the southern parts of Brazil, that in a case of serious sickness, "at his first coming, the physician overwhelms the sick man with a hundred questions: 'Where were you yesterday?' says he. 'What roads did you tread? Did you overturn the jug and spill the drink prepared from the maize? What? Have you imprudently given the flesh of a tortoise, stag or boar to be devoured by dogs?' Should the sick man confess to having done any of these things, 'It is well,' replies the physician, 'we have discovered the cause of your disorder.'"¹

In this instance, it is the violation of purely religious customs and restrictions that form the subject-matter of confession. But other examples are known where ethical duties are included. Thus in former times in Tahiti, sickness was the occasion for the restoration of private property that the patient had stolen.² Bancroft records that among the Taculies of the Pacific Coast, it is customary in extreme sickness to send for the medicine-man and make a confession of sins. On the truth and accuracy of this confession depend the chances of recovery. Bancroft remarks that the crimes they generally confess are too revolting to be told in print. But this only goes to show that they are sadly deficient in moral sense, not that they are lacking in at least a dim conception of sin. Similar practices of confessing sins in time of sickness and calamity prevailed in Central America and Peru. "It is related by an old chronicler," says Bancroft, speaking of Guatemala, "that when a party of travellers met a jaguar or puma, each one immediately commended himself to the gods, and confessed in a loud voice the sins he had committed, imploring pardon. If the object of their terror still advanced upon them, they cried: 'We have committed as many more sins, do not kill us!'" and sat down, saying one to another, "One of us has done some grievous deed and him the wild beast will kill!"³

¹ Jevons, "Introduction to the History of Religion," New York, 1896, p. 111.

² Jevons, *ibid.*

³ H. Bancroft, "Works," Vol. III, pp. 143, 472, 486.

So, too, in ancient Peru, on the occasion of any local calamity, a rigorous inquiry was made into the conduct of the members of the community, and he whose sins were thought to be the cause, was compelled to make reparation.¹

The comparatively high civilizations of ancient Peru, Central America and Mexico possessed religious systems remarkable for their penitential element. A prayer has been preserved which the Incas of Peru used to say, when on the occasion of a certain feast, they bathed in the river to wash away their sins: "O thou River, receive the sins which I have this day confessed unto the Sun; carry them down to the sea and let them never more appear."

Only those whose consciences were purged of guilt had a right to partake of the sacred Sancu, a maize pudding sprinkled with the blood of sheep, and distributed to the people on plates of gold with the greatest reverence. As it was about to be distributed, the high priest said: "Take heed how you eat this Sancu; for he who eats it in sin, and with a double will and heart, is seen by our father the Sun, who will punish him with grievous troubles. But he who with a single heart partakes of it, to him the Sun and the Thunder will show favor, and will grant . . . all that he requires."

The ordinary means of relieving the conscience burdened with the sense of guilt was confession of sins to the temple-priests. In most places, sins were publicly confessed, except grave crimes meriting death, which were told to the priest in secret. Penances in keeping with the gravity of the sins confessed were imposed on the penitents. "The Yncas," relates Father Molina, "and the people of Cuzco always made their confessions in secret, and generally they confessed to those Indian sorcerers of Huaro who were employed for this office. In their confessions, they accused themselves of not having revered the sun, the moon, and the huacas (the sacred images), with not having celebrated the feasts of the Raymis, which are those in each month of the year, with all their hearts; with having committed fornication, against the law of the Ynca not to touch a strange woman or to seduce a virgin

¹ Payne, "New World," I, p. 443.

unless given by the Ynca, and not because fornication was a sin. For they did not understand this. They also accused themselves of any murder or theft, which we hold to be grave sins."¹

In ancient Yucatan, confession of sins "was much resorted to, the more so as death and disease were thought to be direct punishments for sin committed. Married priests were the regular confessors, but these were not always applied to for spiritual aid; the wife would often confess to her husband, or a husband to his wife, or sometimes a public avowal was made."²

In Nicaragua, confession was likewise a recognized institution.

"The confessor was chosen from among the most aged and respected citizens; a calabash suspended from the neck was his badge of office. He was required to be a man of blameless life, unmarried, and not connected with the temple. Those who wished to confess went to his house, and there standing with humility before him, unburdened their conscience. The confessor was forbidden to reveal any secret confided to him in his official capacity, under pain of punishment. The penance he imposed was generally some kind of labor to be performed for the benefit of the temple."³

More striking still was the practice of confession for purposes of penance among the Aztecs of Mexico. It is not a little surprising to find in a religion reeking with the blood of human victims and encouraging almost every form of idolatrous nature-worship, a lofty conception of a supreme deity, prayers of great spiritual depth and beauty, and coupled with penitential austerities, a most solemn and impressive rite of auricular confession. Yet these were characteristics of the ancient Aztec religion, as we learn from the absolutely reliable account which the early Franciscan missionary, Father Bernard de Sahagun, has left on record in his *History of New*

¹ Rivero and Tschudi, "Peruvian Antiquities," p. 180. Acosta, "Ind. Occid.," B. V, Ch. 25. C. R. Markham, "Narratives of the Rites and Laws of the Yncas," London. Hakluyt Society, 1873, pp. 15, and 27.

² Bancroft, III, p. 472.

³ Bancroft, III, pp. 494-5.

Spain. It is to him that Bancroft is chiefly indebted for his description of the religious beliefs and rites of ancient Mexico.

The confessors were priests who acted in the name of the supreme deity, Tezcatlipoca. It was to him that the confession of sins was held to be made, the priests being his visible representatives. Woe to the misguided penitent who was led by a feeling of shame to keep some sin untold. His sacrilegious conduct put him beyond the pale of divine mercy. What made the rite peculiarly solemn was the fact that no penitent, however distinguished, could make use of it more than once. For this reason it was generally put off till late in life.

When a penitent made known to the priest that he wished to confess his sins, the divining book was consulted and a day selected favorable for the performance of the rite. At the appointed time, the penitent came bringing a new mat, copal incense, and wood for the sacred fire. The fire having been kindled, the priest seated himself on the mat before it, and having put the incense on the glowing embers, prayed thus to Tezcatlipoca:

"O Lord, thou that art the father and the mother of the gods and the most ancient god, know that here has come thy vassal and servant, weeping and with great sadness; he is aware that he has wandered from the way, that he has stumbled . . . that he is spotted with certain filthy sins and grave crimes worthy of death. Our Lord, very pitiful, since thou art the protector and the defender of all, accept the penitence, give ear to the anguish, of this thy servant and vassal."

The confessor then turned to the penitent and warned him of the obligation before God of making a full confession of sins.

"It is certain that thou art now in his presence, although thou art not worthy to see him; neither will he speak to thee, for he is invisible and impalpable. See, then, to it how thou comest, and with what heart; fear not to publish thy secrets in his presence. . . . Tell all with sadness to our Lord God, who is the favorer of all, and whose arms are open and ready to embrace and set thee on his shoulders."

The penitent then took oath to make a clean breast of his sins, touching the ground with his hand and throwing incense

on the fire. When his self-accusation was over, the priest prayed:

"O our most compassionate Lord, protector and favorer of all, thou hast now heard the confession of this poor sinner. . . . This rite is like very clear water, with which thou wastest away the faults of him that wholly confesses, even if he have incurred destruction and shortening of days; if indeed he hath told all the truth . . . he has received the pardon of them and of what they have incurred. This poor man is even as one who has slipped and fallen in thy presence, offending thee in divers ways, dirtied himself also and casting himself into a deep cavern and a bottomless well. He fell like a poor and lean man; and now he is grieved and discontented with all the past; his heart and body are pained and ill at ease; he is now filled with heaviness for having done what he did; he is now wholly determined never to offend thee again. . . . Since thou art full of pity, O Lord, see good to pardon and cleanse him; grant him the pardon and remission of his sins, a thing that descends from heaven, as water very clear and very pure to wash away sins, with which thou wastest away all the stain and impurity that sin causes in the soul."

Then turning to the penitent, he admonished him in part as follows:

"O my brother, thou hast come into a place of much peril, a place of travail and fear. . . . These thy sins are not only snares, nets and wells, into which thou has fallen, but they are also wild beasts that kill and rend both body and soul. . . . When thou wast created and sent into this world, clean and good wast thou created and sent; thy father and thy mother Quetzalcoatl formed thee like a precious stone. . . . But of thy own will and volition, thou hast defiled and stained thyself, and rolled in filth and in the uncleanness of the sins and evil deeds that thou hast committed and now confessed. Now thou hast been born anew. . . . Now once more thou beginnest to shine anew like a very precious and clear stone. . . . Since this is so, see that thou live with much circumspection and very advisedly now and henceforward, all the time that thou mayest live in this world under the power and lordship of our Lord God, most element, beneficent, and munificent. Weep, be sad, walk humbly, with submission, with the head low and bowed down, praying to God. . . . Therefore I entreat thee to stand up and strengthen thyself, and henceforth to be no more as thou hast been in the past. Take to thyself a new heart

and a new manner of living . . . do not turn again to thine old sins. . . . It is moreover fit that thou shouldst do penance, working a year or more in the house of God; there thou shalt bleed thyself, and prick thy body with manguey thorns; and as a penance for the adulteries and other vilenesses that thou hast committed, thou shalt, twice every day, pass osier twigs through holes pierced in thy body, once through thy tongue, and once through thy ears. . . . Thou shalt give alms to the needy and the hungry, to those that have nothing to cover themselves with. . . . Care most of all for the sick; they are the image of God. There remains nothing more to be said to thee; go in peace, and entreat God to aid thee to fulfil what thou art obliged to do; for he gives favor to all."¹

The late Lafcadio Hearn in his recent work on Japan, cites from Sir Ernest Satow the following Shinto prayer, which the pious Hirata recommended to be said daily before the household god-shelf. It shows again that where the mind is held captive in polytheistic worship, the heart may still yearn for higher things.

"Reverently adoring the great god of the two palaces of Ise in the first place,—the eight hundred myriads of celestial gods,—the eight hundred myriads of terrestrial gods,—the fifteen hundred myriads of gods to whom are consecrated the great and small temples in all provinces, all islands . . . I pray with awe that they will deign to correct the unwilling faults which, heard and seen by them, I have committed; and that blessing and favoring me according to the powers which they severally wield, they will cause me to follow the divine example, and to perform good works in the way."²

The Egyptian religion likewise encouraged the spirit of penance. The worship of Isis seems to have been marked by penitential rites. Ovid alludes to penitents confessing their faults in public before the statue of Isis in Rome.³

In the ancient papyri which have come down to us, a number of hymns and prayers have been brought to light that sound like echoes of the inspired psalms, though in reality much more ancient. In these the penitential element finds worthy expression.

¹ Bancroft, III, 381-2, 220-6.

² "Japan, an Interpretation," pp. 150-1.

³ Ovid, "De Ponto," I, 1, 51.

Thus in the so-called Song of the Harper, which dates from the Eighteenth Dynasty, we find this admonition:

"Mind thee of the day, when thou too shalt start for the land,
To which one goeth to return not thence.
Good for thee then will have been (an honest life).
Therefore be just and hate transgressions;
For he who loveth justice (will be blessed)."

Again in the hymn to the supreme Sun-god Amen, dating from the Nineteenth Dynasty, we find the following supplication of a contrite worshipper:

"Come to me, O thou Sun;
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Thou art he that giveth (help);
There is no help without thee
Except thou (givest it).
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.
Let my desires be fulfilled.
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Hear my vows, my humble supplications every day.
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.
Reproach me not with my many sins.
I am a youth, weak of body.
I am a man without heart."

In the well-known Book of the Dead, which doubtless every pious Egyptian knew by heart, there is the interesting negative confession and repudiation of sin which the soul must make in the underworld, while its good and evil deeds were being set off against each other. The rubric states that it was to be recited when the deceased "cometh forth into the hall of double Maati, so that he may be separated from every sin which he hath done, and may behold the gods."

"Homage to thee, O Great God," cries out the soul, "I know thee and I know thy name and the names of the two and forty gods who exist with thee . . . who live as warders of sinners, and who feed upon their blood on the day when the lives of men are taken into account in the presence of the god Un-nefer."

¹ Translation of Ludwig Stern, in "Egyptian Literature," Colonial Press, New York, p. 349.

² Translation of C. W. Goodwin, in "Egyptian Literature," pp. 344-5.

Then follows the long self-justification in which the soul declares itself guiltless of such and such sins, the enumeration of which is remarkably comprehensive. In the concluding Address to the Gods of the Underworld, the soul cries out:

"Oh, grant ye that I may come to you, for I have not committed faults, I have not sinned, I have not done evil. . . . I have given bread to the hungry man, and water to the thirsty man, and apparel to the naked man, and a boat to the (ship-wrecked) mariner."

In the supplementary prayer to the Four Apes we read:

"Hail ye Four Apes who sit in the bows of the boat of Ra . . . who live upon right and truth . . . who are without deceit and fraud, and to whom wickedness is an abomination, do ye away with my evil deeds, and put ye away my sin."¹

In the ancient religion of Babylonia, the penitential spirit also found striking expression. The Babylonian, like the Hebrew, viewed misfortunes both private and public as divine punishments for neglect and wrong-doing. In some way, known or unknown, the worshipper felt he had offended the deity. Hence every misfortune was the occasion of approaching the god or goddess thought to be offended, and of imploring the deity with contrite heart to turn away his or her wrath and restore the penitent to friendship. Apart from their polytheism, these penitential psalms of ancient Babylonia breathe a religious and ethical tone that reminds one forcibly of the noble hymns of Israel, which they antedate by more than a thousand years.

In some of these penitential prayers, the sinner is assisted by the priest who at certain intervals in the petition makes intercession for him. Thus in a psalm, only partly preserved, to a goddess, perhaps Ishtar, we read:

"I, thy servant, full of sighs, call upon thee;
The fervent prayer of him who has sinned do thou accept.
If thou lookest upon a man, that man lives.
O, all-powerful mistress of Mankind,
Merciful one, to whom it is good to turn, who hears sighs."

¹E. A. W. Budge, "The Book of the Dead," in "Egyptian Literature," pp. 102, ff.

Then the priest, interceding for the penitent, takes up the chant:

"His god and goddess being angry with him, he calls on thee.
Turn towards him thy countenance, take hold of his hand."

The penitent then resumes:

"Besides thee, there is no guiding deity.
I implore thee to look upon me and hear my sighs.
Proclaim pacification, and may thy soul be appeased.
How long, O my mistress, till thy countenance be turned towards me?

Like doves I lament, I satiate myself with sighs."¹

In another hymn, the penitent not knowing which particular deity he has offended, prays as follows:

"An offence have I unwittingly committed against my god,
A sin against my goddess unwittingly been guilty of,
O lord, my sins are many, great are my transgressions,
O my goddess, my sins are great, great are my transgressions,
Known or unknown god, my sins are many, great are my transgressions."

Again he cries out:

"I seek for help, but no one takes my hand.
I weep, but no one approaches me.
I call aloud, but no one hears me.
Full of woe, I grovel in the dust without looking up.
To the known or unknown god do I speak with sighs.
To the known or unknown goddess do I speak with sighs."

Then comes the intercession of the priests:

"O lord, do not cast aside thy servant,
Overflowing with tears; take him by the hand."

Thereupon the penitent concludes with his plaintive appeal:

"The sin I have committed change to mercy;
The wrong I have done, may the wind carry off.
Tear asunder my many transgressions as a garment.
My god, my sins are seven times seven, forgive me my sins.

Forgive me my sins, and I will humble myself before thee."²

¹ Jastrow, "The Religion of Babylonia and Assyria," Boston, 1898, p. 318.

² Jastrow, pp. 321, 322.

If we except the various mysteries, most of which were of oriental or Egyptian origin, we do not find marked traces of penance in the religions of Greece and Rome. The classical literature is lacking in penitential prayers and hymns. The little spirit of penance which they seem to have had found its satisfaction rather in offerings to the gods, and in lustrations.

When we turn to the religion which the Sanskrit-speaking invaders brought with them into India, we are impressed with the proof which these ancient warriors gave of their intense devotion to their gods, and of their sense of sin prompting them to penance. Among their gods were those who in a special way were guardians of the moral law. These were Varuna, the all-embracing heaven, maker and lord of all things; Mitra the sun-god, the omniscient friend of the good, the avenger of lying and deceit; and Agni, the fire-god, dwelling in the household hearths, the friend and benefactor of good men. The ancient *riks* or hymns abound in noble passages in which the worshipper, oppressed with the sense of guilt, lifts up his voice with sad yet confident appeal to one of these deities, and asks for pardon. It is chiefly to the god Varuna that these penitential prayers are directed. Such, for example are the following:

"If we to any dear and loved companion
Have evil done, to brother or to neighbor,
To our own countryman or to a stranger,
That sin do thou, O Varuna, forgive us.

"Forgive the wrongs committed by our fathers,
What we ourselves have sinned in mercy pardon;
My own misdeeds do thou, O God, take from me,
And for another's sin let me not suffer.

"If ever we deceived like cheating players,
If consciously we erred, or all unconscious,
According to our sin do thou not punish;
Be thou the singer's guardian in thy wisdom.

"We turn aside thy anger with our offerings,
O King, by our libations and devotion.
Do thou, who hast the power, wise king eternal,
Release us from the sins we have committed."¹

¹ Kaegi, "The Rigveda," translated by R. Arrowsmith. Boston, 1886, pp. 67-68.

The later development of the religion of the Vedas into the highly complicated system known as Brahmanism, was marked by an even greater insistence on the practice of penance. Confession of sins was frequently resorted to, especially before the performance of certain solemn sacrifices. Besides the astonishing variety of purificatory rites,—baths, sprinkling with water or stale, smearing with ashes or cow-dung, sippings of water, and suppressions of breath,—fasts and other forms of self-mortification, some of them unto death, were prescribed as penances for sin. The eleventh book of the metrical treatise known as the "Laws of Manu" is practically a penitential, in which is laid down the proper manner of atoning for different kinds of sin. It is here that the following passage may be found, setting forth the nature and efficacy of penance:

"By confession, by repentance, by austerity, and by reciting (the Veda) a sinner is freed from guilt and, in case no other course is possible, by liberality.

"In proportion as a man has done wrong, himself confesses it, even so far is he freed from guilt as a snake from its slough.

"In proportion as his heart loathes his evil deed, even so far is his body freed from that guilt.

"He who has committed a sin and has repented, is freed from that sin, but he is purified only by (the resolution of) ceasing (to sin and thinking) 'I will do so no more.'

"Having thus considered in his mind what results will arise from his deeds after death, let him always be good in thoughts, speech, and actions.

"He who, having either unintentionally or intentionally committed a reprehensible deed, desires to be freed from (the guilt of) it, must not commit it a second time.

"If his mind be uneasy with respect to any act, let him repeat the austerities (prescribed as a penance) for it until they fully satisfy (his conscience)."¹

In early Buddhism, the Brahman practice of confession was retained, not as a rite efficacious for the remission of sin, but rather as a valuable form of discipline. A monk, guilty of some offense, was expected to confess it to a brother monk

¹ "Laws of Manu," XI, 228-234; in "Sacred Books of the East," Vol. XXV, p. 477.

that very day, and to receive the fitting penance. Otherwise, his guilt became the greater by every day's delay. In addition to this private confession, there was a fortnightly ceremony, corresponding somewhat to the chapter in some religious orders, at which the presiding monk enumerated a stereotyped formula of offenses which it was the duty of every monk to avoid. First came the class of offenses that entailed expulsion from the order, then several others of less and less consequence. After mentioning the sins comprised in each class, the presiding monk put three times to the assembled monks this question: "Venerable sirs, are you pure in this matter?" If no one spoke, it was a sign that all were guiltless. If a monk confessed that he had committed some one of the offenses mentioned, a penance proportionate to the gravity of the transgression was laid upon him.

In the course of time, however, when the craving for some divine being to worship had transformed into gods the founder Gautama and the other fancied Buddhas of the past and future, giving rise to the so-called Mahayana sect, violations of the moral law came once more to be viewed as sins; and confession, now directed to the Buddhas, was held to be efficacious both for the removal of guilt and for securing a happy rebirth, provided it was accompanied by a sincere repentance and a purpose of amendment. Such, for example, is the confession to the Thirty-five Buddhas practised in Thibet. The penitent monk, having before him the images or pictures of the Thirty-five Buddhas, begins to pray:

"Honor to the Buddhas without stain, who all pursue the same path. Repentance of all sins.

"I adore the Tathagatas of the three periods . . . the very pure and perfect Buddhas. . . . I place before them and confess my sins."

Then follows a long formula of adoration of the different Buddhas, whose several names, piously pronounced, are thought to be efficacious for the remission of specific sins.¹

In Japanese Buddhism there exists a somewhat similar penitential acknowledgment of wrong-doing.²

¹ Cf. Schlagintweit, "Buddhism in Thibet," Ch. XI.

² "Si-do-in-dzou," translated by S. Kawamura; in *Annales du Musée Guimet*, Paris, 1899, p. 20.

In none of the religions thus far considered do we find a keener sense of the evil of wrong-doing than in Zoroastrianism. This religion, venerable alike for its antiquity and for its lofty moral standard, inculcated the greatest horror for sin. Owing to its peculiar dualistic doctrine, a violation of the moral law, whether in thought or deed, was held to be more than an offense against the good creator Ormazd, meriting his indignation and punishment; it was also a blight on the good creation, and strengthened the kingdom of the evil spirit by furthering the production of noxious animals. This was especially true of the crime of abortion and of all forms of unchastity. The Vendidad teaches that the unchaste woman is to be avoided as pestilence, as a noxious wild beast. Her very look causes one-third of the good creation to wither.¹

It is but natural that in a religion that insisted so strongly on the evil of sin, penance should be a prominent characteristic. It is true, one may look in vain in the Avestan literature for penitential psalms like those that belonged to the religious poetry of the Vedas. But in the Vendidad and elsewhere we find abundant examples of penances for sins, and in the penitential teachings and practices of modern Zoroastrianism we may recognize the persistent forms of ancient tradition.

The Sad-Dar, a modern Persian treatise on religious subjects pertaining to the Zoroastrian religion, lays down that everyone who falls into sin must go before the priest and confess his guilt.

"It is continually necessary that the accomplishment of repentance be kept in mind. Every time that a sin leaps from control, it is necessary to act so that they go before the priests . . . and do penance. And in accordance with the sin should be the good work. . . . Sin is thereby extirpated like a tree that withers. . . . And that repentance is better which they accomplish before high-priests . . . and when they accomplish the retribution that the high-priest orders, every sin that exists departs from them. If there be no high-priest, it is necessary to go before some persons who are commissioned by high-priests, and if those also do not exist, it is necessary to go to a man who is a friend of the soul and accomplish the repentance. . . .

¹ "Vendidad," XVIII, iv, 60-65.

Repentance is when they do penance for the sin they have committed, and do not commit that sin a second time; if they do commit it, that first sin comes back."¹

There exists among the Parsees of Gujerat a penitential form of devotion much in vogue, the antiquity of which is not easy to determine. It is the formula of confession and renunciation of sin known as the Patet. It is recited to ease the conscience when burdened with the sense of guilt. It is even said for the benefit of departed relatives. Every pious Parsee looks to its recital as the safe means of securing a happy death, and a life of heavenly bliss in the presence of Ormazd. As soon as a member of the family is seen to be in danger of death, two or more priests are summoned to the bedside, and in the presence of the assembled relatives, the Patet is devoutly recited. If the dying person is able, he too pronounces the words together with the officiating priests.

It opens with a prayer meant to direct the intention of the penitent, and also consisting of a short profession of faith. It runs in part as follows:

"I pronounce in *Vaj* the name of God. I fix my mind on goodness. I perform the Patet to repair my thoughts, to increase my merits; to close the gate of hell, to open the gate of heaven. I hope to go to the excellent world of the just. . . . For the sake of my soul, may every fault that I have committed and every act of neglect be rooted out of me. Henceforth I will be more active in doing good, and I will refrain from evil. . . . I declare myself a worshipper of Mazda, a disciple of Zoroaster, an enemy of the evil spirits, an observer of the law of the Lord."

Then follows the Patet proper, which for brevity's sake, is given here only in part.

"I praise and call in my thought, in my word, in my action, all good thoughts, all good words, all good actions. I repel far from my thought, my word, my action, every bad thought, every bad word, every bad action. . . . I hold fast to the truth, . . . I hold fast to the pure glory of the excellent Mazdean religion . . . and leave it not, neither for a more happy life, nor for a longer life, nor for power, nor for wealth. If I must give up my life for my soul's salvation,

¹ "Sad-Dar," translated by E. W. West; "Sacred Books of the East," Vol. XXIV, pp. 308-309.

I will give it up with joy. . . . Every thought which I ought to have had and did not have; every word which I ought to have said and did not say; every action which I ought to have done and did not perform; every order which I ought to have given and did not give; every thought which I ought not to have had, and did have; every word which I ought not to have said and did say; every act which I ought not to have committed and did commit . . . from all sins of this kind I turn away, I repent of them, I do penance for them."

Then follows a long and very complete enumeration of sins, arranged in several groups. They are expressed conditionally, and repudiated by the penitent in so far as he may be guilty of them. The first group, which may serve as an example of the rest, is as follows:

"From all the sins that I may have committed . . . against Ormazd the Creator, and . . . against men of every station; if I have struck any one, if I have caused him physical suffering, if I have injured him by word; if I have done wrong to the just, if I have done wrong to the high priests, Mobeds, Dasturs, Herbeds (note-names to designate various orders of priests); if I have refused to give to those to whom it was my duty to give; if I have refused hospitality to the stranger; . . . if I have withheld assistance from my neighbor; if I have not saved him from hunger, thirst, cold and heat; . . . if I have not dealt kindly and considerately with those under my charge; with the result that I have wronged and grieved both good men and the Creator Ormazd, in thought, word, or action, . . . from all sins of this kind I turn away, I repent of them, I do penance for them."

The Patet concludes with renewed expressions of repentance, with an appeal to Ormazd for mercy and pardon, and with the prayer that the penitent, being freed from his sins, may be deemed worthy of a place among the just in heaven.¹

To these traces of penance in different religions, others might perhaps be added. But examples enough have been given to show how widespread is the craving of the human heart for reconciliation with the offended deity. The moral standard recognized in many of these religions has left much to be desired. But it was the best the worshippers knew, and within the narrow range of their knowledge, they tried to make amends for what they felt to be misdeeds. Like many other

¹ Cf. J. Darmesteter, "Le Zend-Avesta," Paris, 1893, Vol. III, pp. 167, ff.

rites, these penitential practices go to show that there is much even in pagan religions that is admirable as expressive of religious devotion. It is only the narrow soul that sneers at everything belonging to pagan religions. Viewed in this light, the religions of the world are well deserving of our sympathetic study.

CHARLES FRANCIS AIKEN.

ATHEISM AND SOCIALISM.

The charge is persistently made against socialism that it is atheistic: emphatic denials from authentic socialist sources are so frequently heard that one is compelled to respect them and to admit that neither the charge nor the denial is of itself evident. Some lines along which study of the question may be undertaken, are here suggested.

The facts in the case are confusing. Many of the most aggressive socialist leaders and writers are atheists and they habitually identify their atheism with their socialism; yet there are Christians who find in socialism harmonious social expression of their religious principles. Robert Ingersoll, who was a powerful enemy of Christianity and religion, was equally an opponent of socialism. Louise Michel, who died recently in Paris, was an intense atheist and anarchist, while the *Agnostic Journal* (March 4, 1905) claims that anarchy and Christianity are united in the person of the Russian priest Father Gapon, who recently led the revolutionary forces. Karl Marx and Engels were materialists, atheists, socialists, yet many of their followers find it possible to accept socialism from them, unaccompanied by atheism. Socialism in Germany is well organized, radical and powerful, yet well informed men say that not one fourth of the 3,000,000 German socialists are atheists. It is said that when a Jew becomes a socialist, he becomes an atheist, yet the spread of atheism in that race appears much greater than the spread of socialism. Some socialist platforms declare religion to be a private matter and they are called atheistic: the modern states actually make religion a private matter and it is said that they favor religion. The card of admission to the Socialist Party in the United States, signed by all who join the party, has no reference whatever to religion though the Church is socialism's strongest enemy. Leo XIII. in his encyclical on Freemasonry states that the masons prepare the way for socialists, and in his encyclical "Exeunte jam Anno," 1888, he says: "Rationalism, materialism, and atheism have begotten social-

ism, communism and nihilism, fatal and pestilential evils which naturally and almost necessarily flow forth from such principles." Socialism is here represented as springing from atheism while many who oppose socialism do so because they believe that it leads to atheism rather than springs from it.

We find, too, an increasingly large number of economists, students of government, and of history and law who study socialism thoroughly, regardless of any necessary reference to religion or to the lack of it. Thousands of laborers and socialists discuss it and accept or reject it, purely on its economic and social merits and are conscious of no necessary bearing on their faith whatever it be. And others who are socialists see a necessary relation between religion and socialism. A Jewish socialist is quoted in the *New York Sun*, November 23, 1904, saying, "To become a socialist, a man must think, and when a man begins to think, God flies out." And yet a second socialist, represented as a Catholic is quoted in the *Social Democratic Herald* (September 17, 1904) as saying: "I was born and raised a Roman Catholic, and still worship God according to the rules of that Church and . . . I expect to die a Roman Catholic."

A severe indictment of socialism was recently published by two socialists who left the party and commenced a campaign against it. The charge that socialism is atheistic is very strongly supported in the work, but in fairness to those whom it attacks, we should not attribute any more authority to the work than a fair critical sense generally allows to one who abandons a religion or party and then attacks it.

The discovery of the real relations of atheism and socialism is of much importance, since it should guide us in our dealings with socialism. If atheism causes socialism, cause and not effect should be combatted. If socialism causes atheism, the former, not the latter, should claim the attention of social students. If there is no necessary relation between them, it is vain to conduct a campaign against atheism in the hope of suppressing socialism.

Much of the emphasis of Catholic opposition to socialism rests on the claim that it is atheistic. Yet there are evidences that that line of argument does not always convince. Most

Christians are not socialists. Some are socialists, not because of any perceived relation between the idea of socialism and the idea of God, but because of distinctively social and personal teaching and experience.

Atheism.—A number of words are in use as practically synonymous with atheism: Agnosticism, infidelity, scepticism, unbelief, materialism, free thought, secularism. For our purpose we may use the word atheist as indicating one who does not believe in God: hence primarily a negative attitude. This may extend from mere absence of conviction, lack of any attitude toward the idea of God, to a direct positive denial that there is a God. Three aspects of atheism may be enumerated. It may indicate a state of mind of an individual, who does not bother about God, yet at the same time, does not attempt to reconstruct his thinking without God. He may live in a theistic atmosphere, accept principles of conduct which Christianity teaches, accept his economics, science, and social institutions as he finds them. He may be as good or as bad as a believing neighbor; the only difference being that the idea of God has evaporated. There is no question of logic, consistency, sanctions; it is merely a fact of life. Most of us know and understand atheists of this type. Whatever bearing this may have on the theologian's question of theoretical atheists, we cannot deny the fact.

On the other hand we have the practical atheists: men who live as though there were no God, no responsibility, no future life; engaged in pleasure, business, learning or what you will, but revealing in thought, action, life, no trace of belief in God. Such we find among the ranks of so called believers in no small numbers. The extent to which this is true is dreadful to contemplate and the power of propaganda which this practical atheism possesses is in some respects irresistible. While the danger of materialistic or atheistic teaching is admittedly great as a force to undermine morals, it should be noted that the danger to one's thinking, from an atheistic life is greater. Many prefer to be called agnostics—a term which is gradually replacing atheist, as applied to those who assert merely that they do not know.

The two classes of men here referred to give us a distinct aspect of atheism which we must carefully note. The practical atheist is not an atheist unless he admits it. The modern state, modern systems of law, of education, may be termed in a way atheistic. Some philosophers have held principles whose logical conclusions led to the denial of the existence of God, yet they professedly believed in God. It is well to adopt the rule found in the "*Dictionnaire de Theologie catholique*" (word Atheisme): The term atheist should not be applied to the author of a doctrine whose conclusions do not directly and immediately destroy the notion of God although they would by logical deduction endanger it.

We find next, atheists who are systematic formal materialists: who reconstruct their philosophy in harmony with the denial of God's existence. They explain reality, without reference to God, assume a positive materialistic principle and teach and foster the system of thought which results. Some such may see a moral or social value in religion regardless of the truth or falsity of it. Whatever the logic of their position, they confine themselves to the speculative order and only indirectly come into contact with life and institutions.

Finally, we have atheism, rather materialism, as an all embracing philosophy of life, including intellectual, moral, social, industrial orders and institutions, excluding God and the supernatural on principle, aiming to reorganize civilization with God banished, religion silenced, and eternity ignored.

It is always well to learn how an individual takes his own atheism before classifying him. The practical atheist resents being called an atheist; the theoretical individual atheist or agnostic may be or may not be an active enemy of religion. A well-known public man once remarked with some humor that he had met but one atheist who did not believe in God.

The forces in modern life that are producing atheism are strong and complex. The three types indicated are not to be accounted for by one cause. Man's natural tendency to rebel against control is one factor, the circumstances of free speech, free press, free thought are others, as also the tremendous emphasis now placed on the material side of life.

One may say, in a sense, that industry is atheistic, politics is atheistic, education is atheistic, international relations are atheistic, science is atheistic, yet who would maintain that these are formally opposing religion? There is significance in the observations of Osler in his lecture on Science and Immortality. "Immortality and all that it may mean, is a dead issue in the great movements of the world. In the social and political forces, what account is taken by practical men of any eternal significance of life? Does it ever enter into the consideration of those controlling the destinies of their fellow creatures that this life is only a preparation for another? To raise the question is to raise a smile. I am not talking of our professions, but of the every day condition which only serves to emphasize the contrast between the precepts of the gospel and the practice of the street. Without a preadventure it may be said that a living faith in a future existence has not the slightest influence in the settlement of the grave social and national problems which confront the race to-day." "While accepting a belief in immortality and accepting the phases and forms of the prevailing religion, an immense majority live practically uninfluenced by it, except in so far as it ministers to a wholesale dissonance between the inner and the outer life and diffuses an atmosphere of general insincerity. A second group, larger, perhaps to-day than ever before in history put the supernatural altogether out of man's life and regard the hereafter as only one of the many inventions he has sought out for himself. A third group, ever small and select, lay hold with the anchor of faith upon eternal life as the controlling influence in this one." The upper classes tend to practical materialism or atheism because life means so much to them and the lower classes tend that way because life means so little for them. Ruskin cites a correspondent as saying ("Fors," 111, p. 116): "If you teach him (man) only to reason you may make him an atheist, a demagogue or any vile thing; but if you teach him to feel, his feelings can only find their proper and natural relief in devotion and religious resignation." Again, Paulsen says in his Introduction to Philosophy (p. 72): "If there is a connection between theoretical, and

what one calls practical materialism it is not realized in this that metaphysics determines life, but in this that life determines metaphysics. An empty and common life has a tendency above all to develop a nihilistic view of life; its features are low estimates of life and its destiny, misunderstanding and ridicule of the nobler sides of human nature, loss of reverence for moral and spiritual greatness, infidelity and scorn for all ideal endeavors. And such a nihilistic conception of life has of course a natural tendency toward a materialistic view of the world."

Socialism.—Socialism is always criticism and reform; complaint and aspiration. As a criticism, large numbers accept it; as a reform, many of these fear it. We find individuals in whom Socialism is a quiet, harmless, orderly state of mind. Socialization of capital they look upon as the single solution of our problems; private ownership of capital and the consequences of such ownership are regarded as the causes thereof. These men think their socialism unrelated to philosophy, to religion, to history or evolution. They see a condition, believe in a given remedy and think out no relations beyond the specific measure and social adjustments to it. There are certainly many socialists who answer this description, whose religion, philosophy, ethics are not affected in principle, though somewhat modified in application. Hadley says rightly in his "Economics," Chapter I: "A socialist in the proper definition of the word is a man who distrusts these conclusions of the individualist and who believes that the loss from the exercise of individual freedom in most of the debatable cases outweighs the gain." "One side believes that this good is best achieved by individual freedom in a particular line of action: the other side believes that the dangers and evils with which such freedom is attended, outweigh its advantages." "The difference between individualists and socialists is largely a matter of temperament. It comes from a difference in constitution which leads the individualist to calculate the large and remote consequences of any measure and ignore the immediate details while the socialist feels the immediate details so strongly that he distrusts the somewhat abstract lines of thought which the individualist is prone to follow."

We find a second stage of socialism when it philosophizes, constructs a system of ethics, politics, a quasi interpretation of history and a set of social principles which affect practically the whole social order. It may be the logical development of the first, but it does not go to extremes.

We find also a third stage of socialism which aims to be comprehensive, to construct a system of thought, philosophy and institutions which will explain all reality. In this form socialism has taken on materialism, atheism, hatred of religion and it does advocate most depraved and confused views of life.

The essential element of socialism, socialization of capital, is a distinct demand, easily accounted for and quite logically the result of given antecedents. The trend of solid judgment today identifies it but indirectly with religion and philosophy. Many have tried and are trying to control it in the name of materialism; others try to claim it for Christianity; others identify it with a theory of social evolution. As a matter of mere logic it may be made a necessary and integral part of a Christian or of a materialistic philosophy as one will. As a question of public policy, it may be presented without express relation to either. As a question of actual development, it tends to more and more sympathy with atheism and to less and less with Christianity. Even that is as much unconscious as conscious and hence frequently denied. When we charge a moderate though convinced socialist with atheism, his repudiation of atheism may be quite honest. He became a socialist because he was looking for reform, not religion.

In dealing with atheist or socialist we should endeavor to avoid confusing two points of view and claiming to know better than he, what he believes. Atheism and socialism are to their partisans what these take them to be. A written exposition of socialism is not socialism; it is a picture. Socialism is a living attitude to life. We should, therefore, permit atheist and socialist to tell us what atheism and socialism are to them, that is, what they think them to be, and in any discussion, the basis of argument should be the definition which atheist or socialist furnishes. He knows better than his opponent, what either or both systems are to him. We should

guard against confounding the whole social structure of a movement like atheism or socialism, with the individual aspect of it. Few atheists embrace the whole of atheism or materialism as historically developed: few socialists summarize in conscious acceptance all the successive stages of socialism. When we study the history of one or both, we construct a picture of the whole evolution of the system and frequently assume that the individual adherent today knows, accepts and teaches the whole.

If we place ourselves at the standpoint of atheism and attempt to account for the organized unrest, revolution, reform, uprisings, campaigns inaugurated by or in the name of socialism, we shall not succeed. If we place ourselves at the standpoint of socialism and attempt to account for the materialism and atheism of the world, we shall not succeed.

That one will account for the other in many localities, that the two are linked in mental sympathy frequently, no one can deny: that the atheist now and then finds an ally in the socialist, and vice versa is evident, but we are scarcely justified in assuming a permanent, necessary general logical relation between the two.

The idea of God is ultimate and comprehensive. Nothing in the whole sweep of creation can escape a real relation to God. We who believe in God, refer to Him all causality in the order of being, all sanction in the order of law, all authority in the order of social existence. All thought, all conduct, all philosophy is related directly or indirectly to God. I have heard a serious man say that the authority of God is involved in the police sign, "Keep off the grass." Thus, to believe in God, or to deny His existence implies a complete philosophy. While this is true, it should not be taken in too specific a sense. Belief in God does not necessarily lead to a fixed order of property, to a given form of government, or to a determined outline of social relations as it affects explanations, sanctions, and motives more than institutions.

In the social order, wealth or property is ultimate and comprehensive; the law of its distribution is far-reaching. Physical existence depends on food, shelter, clothing, culture, prog-

ress. Moral and spiritual development depend on security which property gives. The principles which at any given time theoretically govern the distribution of wealth arise out of definite ethical conceptions. Back of these are found ideas of human right, duties, destiny and relations—and back of these, a final attitude toward the idea of God. Thus we may say, that for those who believe in God, every fact and process in the distribution of property may be related to God, but they who reject the idea of God may account for their views of property by reference to another ultimate idea.

Belief in God entails many consequences in life. It fosters a spiritual view of existence, refers present standards to future existence, measures all values in this life in terms of relation to spiritual life beyond the grave. Lack of belief in God entails many consequences, practically the reverse of those just named, modified by the fact that we live in a civilization resting on a belief in God and Jesus Christ. Either the believer or the non-believer may be socialist or individualist without being conscious that faith and socialism influence each other to any great extent. But when the individual socialist, enters a socialist party or movement, new factors come into the situation and certainly affect him. He does not foresee all that socialism is, nor does he measure the countless influences that will affect him even more than the principles on which he consciously embraces socialism.

He lives in an atmosphere of criticism of the universal existing social order, his association is with like minded men who represent every degree of radical thought from materialism and atheism to the most conservative position imaginable. The gradual fusing of views into one great view and the preponderance of radical tendencies, of emotional standards and short-sighted estimates; the gradually assumed leadership by the most radical members of a party; the total absence of critical sense and intellectual restraint, all work imperceptibly but powerfully on the individual socialist and most certainly affect his whole view of life regardless of his will and his conscious attitudes. The believer may begin by seeking social justice for humanity: he is led to see that the

present industrial order is wrong. He criticizes religion for not condemning injustice. Criticism of administration of religion degenerates unconsciously into doubt as to the value of religion. The step to rejection of it and of belief in God is then not long. The atmosphere of the socialist movement appears from every point of view to be hostile to the sense of the supernatural and spiritual and to a large-hearted sympathetic faith in God. It is quite within the range of possibility, as shown in the Christian Socialist movement in England, that a band of spiritually minded men filled with religious zeal should endeavor to suppress the competitive struggle and to organize industry on a coöperative basis. But the early failure which visited the effort shows the impossibility of its aim as well.

As the socialist movement is now constituted, taking its historical circumstances into account, everything in it, tendency, atmosphere, leadership, association, sympathy and attitude does threaten the spirit, belief, standards and hopes of one who devoutly believes in God. There will be found individual socialists in no way connected with party or movement, who maintain that their faith remains unaffected: there may be found individuals in the movement, who through circumstances, seem to escape spiritual harm. But undeniably the danger is direct, constant and many-sided: so much so that one must accept loyally and endorse unqualifiedly the appeal of Leo XIII to Catholics not to join the socialistic party or movement.¹

The peril is the greater because not easily seen. Few men who believe in God will look to socialism for atheism. They are in no way concerned with atheism. If they believe that they find what they want, they accept socialism and they maintain very earnestly that they are faithful Christians. If we in our antagonism assume the conscious presence of atheism where such socialists can not see it, we make on them the impression of being dishonest or uninformed and we lose influence with them. If we distinguish socialism as a state of mind from socialism as a movement and note the difference between the individual socialist and the party socialist, we may

¹ See also *American Catholic Quarterly*, April, 1905, "Catholicity and Socialism."

see the cause of the confusion regarding the relations of atheism and socialism both in the minds of those who honestly assume a necessary relation between the two and of those who deny such a relation.

The significance of certain facts is great to us and trifling to others: for instance, that so many leaders of socialism are atheists: that its most complete scientific form is professedly materialistic: that the drift throughout all types of socialism is toward if not to materialistic views; that many who have lost faith are active in the movement; that it tends so frequently to become—not a mere scheme of production and distribution—but a philosophy of life, or rather a philosophy of society without any conception of sin, grace, the supernatural or the spiritual destiny of man. The believing Christian who becomes a socialist will say to his opponent that these are personal matters; that he looks to socialism for economics and politics, not for faith or religion. He does not see and will not admit that socialism can mean to him anything more than he makes it mean. The evolution through which he may go, the fate of many who like him, sought life and found spiritual death in socialism, will not deter him for he sees no relation: the countless consequences of his step are hidden from him and they appear one by one until the work is done and then he ceases to care.

The points of view suggested in these pages may be of some service in helping to see the relations of atheism and socialism. But that service is secondary. If we commence systematic observation of socialists and socialism: if we but note the circumstances by which this individual or that one, was led into socialism; the progress of his mind in it; the change in point of view, the widening scope of criticism and the deepening determination of reform; the enlarging of comment and scorn, we will discover the power, dynamic character and trend of socialism and then speak with authority to those whom we would save from it. We should see socialism at work, undoing and transforming, much as we watch the bale of cotton converted into cloth. The bale does not predict the process nor does the figured textile proclaim it. The conservative Christian who enters the socialist movement and becomes

a radical atheist, does not at either terminal of the journey show us the process. No mere scientific formula, fixed theory of value or accumulation of capital explains it.

It is surely unwise for Catholics to read without discrimination socialistic literature and attend socialist meetings. This is done more or less freely but with no good results. If we might build up a worthy literature on social reform and develop a personal interest in the problems which confront society, after the manner of the Holy Father, we might draw thinking Catholics into a movement which would to some extent satisfy the legitimate demands for reform and save them from an atmosphere and companionship and agitation hostile to their faith.

The campaign of defense against socialism should be carefully thought out in advance and our energies should be directed with wisdom. How win back the Christian who is a Socialist? How prevent the honest man, whose sense of equity it outraged by our conditions, from becoming a socialist? How select what is true in criticism, fair in hope and reasonable in plan out of the mass of socialism and profit by it?

What is the value of argument, refutation, logic in meeting the socialist presentation? We shall scarcely accomplish much if we persist in describing, attacking and refuting the worst possible phases of socialism, since it propagates itself by the appeal of its best features, just as any other system does.

Possibly thoughtful consideration of these and similar problems will lead us to discover that we are making some mistakes in our methods. In the case of an epidemic, general warnings, principles of sanitation and official notices have their value, but effective work will consist in reaching the individual locality or home, and in pointing out definite causes of danger and definite methods of protection. Similarly the process of mental revolution which socialism implies may be arrested by learning the circumstances in the individual's life and thinking, and by preparing him against the assumptions and views out of which socialism springs. Socialism wins the individual because it knows how to appeal to him. We shall save the individual from the errors of socialism when we learn how to appeal to him with sympathy, fairness and insight.

WILLIAM J. KERBY.

THE LATINITY OF ENNODIUS.

The Latinity of the Fathers, or "Church Latin" as we sometimes designate it, is seldom synonymous to our minds with the flowing periods of the Classic Latin writers. At the close of the Middle Ages the Humanists, consistent with their pedantic ideals of Classic Latinity, relegated the Fathers and "Church Latin" in general to the back-woods of Barbarism.¹ Still the Humanist of the fifteenth or sixteenth century had this redeeming quality: he was candid and outspoken. He proclaimed his doctrine "from the house-tops" and therefore provoked refutation. The modern Humanist, on the contrary, employs the crushing argument of silence. He says little and thinks less of Patristic Latinity.

Now even a cursory perusal of Patristic Latin will convince the thinking student that neither Cicero nor Cæsar nor Livy wrote the last well-balanced Latin period with its chosen diction, its smooth and easy flow, its artistic climax and delicate close. A Tertullian, a Cyprian, a Minutius Felix, a Jerome and even an Ennodius must be given a place in the great contest for that final period, whose musical cadence marks the confines between Classic and Scholastic Latinity. This fact has been generously appreciated of late years by certain scholars, particularly in Germany, and such production as the "Corpus Scriptorum Ecclesiasticorum"² and the "Monumenta Germaniæ Historica"³ attest the worth and interest of Patristic Latin.

A Latin author and a Father of the Church, on whom posterity has not lavished its epithets of praise and commendation,⁴ is Magnus Felix Ennodius. According to his

¹ Cf. E. Norden, "Die Antike Kunstprosa," Leipzig, 1898, II, p. 763 sq.

² Editum consilio et impensis Academiæ Litterarum Cæsareæ Vindobonensis.

³ Edidit Societas Aperiendis Fontibus Rerum Germanicarum Medii Ævi.

⁴ See "Saint Ennodius and the Papal Supremacy," by E. Maguire, in the *American Catholic Quarterly Review*, vol. 26, p. 317 sq. and p. 523 sq.—Cf. p. 330: "A few of his (Ennodius') hymns, especially the beautiful Ode on the Holy Virgin Euphemia, are referred to with scant eulogy; we are informed that his Apologia was approved by the Pope and the Roman Synod . . . and some of the unappreciative notices add that his style was labored and turgid."

own testimony he was born at Arles¹ France in the year 473.² He was a mere boy when his parents died. Left to the custody of his paternal aunt, he received a thorough education at Milan and fared well generally until her death. He was then sixteen years old.³ She left him almost penniless. Shortly reduced to the state of a beggar, he sought an honorable alliance with the young daughter (*parvula filiola*) of a very distinguished lady. His proposal was immediately accepted and his station in life at once elevated from the condition of want to that of affluence.⁴ Ennodius, however, seems to have made ill use of his wealth and to have lived some time in utter forgetfulness of his duties to the Bestower of "every best gift." In a moment of recollection he amended his⁵ ways, abandoned former follies and prepared himself for the ministry of the Church. His betrothed wife entered a convent of her own free choice.⁶ Ennodius was ordained deacon at the age of twenty-one, became Bishop of Pavia A. D. 511, was sent twice as Papal Envoy to Constantinople and died A. D. 521.⁷ The Church honors his memory on the seventeenth of July.⁸

That Ennodius was a diligent student of the Latin language is clear even from a cursory reading of his works, which teem with apt quotations from the classic Latin authors, and from his style which though turgid, and even lifeless, exhibits

¹ Cf. "Ennod, Epist.," VII, 8.

² Cf. Ennod., ed. Fr. Vogel, p. 11.

³ Cf. Ennod., ed. Vogel, p. 303-5.

⁴ Cf. Ennod., ed. Vogel, p. 303-18; *ex mendico in regem mutatus*.

⁵ Cf. Ennod., ed. Vogel, pp. 300-304.

⁶ Cf. Ennod., ed. Vogel, pp. 304-6.—The statement made by so many of Ennodius' biographers to the effect that he was actually married is not true. It is based on the false reading common to the inferior class of manuscripts that contain his writings. According to these manuscripts Ennodius was actually married and lived in wedlock for some time. The manuscript reading in question is: "*illa quae mecum matrimonii habuit parilitatem*"; but by far the best and most reliable manuscript has: "*illa quae mecum matrimonii habuit parilitate subiugari*." In this latter reading the words *habuit . . . subiugari* express simple futurity: "who was to be my bride." The word *habuit* in the present construction (*viz.*, with the *pres. infin. pass.*) is equivalent to the Greek *ἐμελλε*,—a striking characteristic of the Latin language at the time of Ennodius. Cf. Ennod. ed. Vogel, p. 58, 29. The same construction occurs in the Athanasian Symbol: *ad cuius adventum omnes homines habent resurgere . . .*, which means *resurrecturi sunt*, as the following words clearly show: *et redditori sunt*. Cf. Vogel, edit. Ennod., p. vi.—cf. Ph. Thielmann, "Woelfflin's Archiv fuer Latein. Lexicogr.," II, p. 194.

⁷ Cf. Vogel, edit. Ennod., p. xxviii.

⁸ Cf. "Acta Sanctorum," Jul. IV, p. 271 sq.

in the main a conscious effort after grammatical accuracy and rhetorical finish.¹

Over all and through all we find the glittering gold among the rough quartz.² Our author wrote both prose and verse.³ In the former particularly, he reveals his high esteem and keen appreciation for classic models. He passes judgment on the stylistic characteristics of individual authors; for instance, on Cicero, Vergil and Sallust⁴ and his judgment is always just. He exhorts his youthful disciples to read and re-read these masters assiduously.⁵ He frequently criticises the exuberant style of his young friends, indicates defects and suggests methods of improvement. He⁶ urges them to be more manly and less florid in their expressions. In a word Ennodius was thoroughly familiar with the works of Cicero, Sallust, Vergil, Horace, Lucan, Juvenal and nearly all the later writers of the Empire.⁷ He was a true Roman in sentiment and expression.⁸ He thought, spoke and wrote in Latin that was thoroughly Roman in every respect except simplicity. He lacks simplicity and stylistic clarity, though his diction is Roman and amazingly so for a writer of the sixth century. The artificial periodicity of his sentences, is due to a marked tendency of Latin writers, at the beginning of the sixth century to divorce the written from the spoken language, the literary from

¹ Cf. Vogel, "Woelfflin's Archiv fuer Latein. Lexicogr.," I., p. 268.

² Here are a few sentences that make for the truth of our assertion: Ennod., ed. Vogel, p. 15, 24: *alias uberius, melius alias*; p. 96, 10: *ubique luctus, pavor ubique*; p. 118, 5: *aliud est enim ut lauderis dicere, aliud dicere ne carparis*; p. 221, 19: *una offendenda est hilaritate et lascivia placanda altera*; p. 125, 19: *mihi meo vivendum est more*; p. 66, 5: *quod licet non licet, quod non licet licet*.

³ The extant works of Ennodius are: 9 Books of Letters; 10 Miscellaneous Opuscles; 28 *Dictiones* or *Declamatory Recitationes* of a Sacred, Ethical, Scholastic and Controversial character; 1 Book of Poems and 1 Book of Epigrams. These works are edited by F. Vogel, "Monumenta German. Hist.," 7, and by W. Hartel, *Corpus Script. Ecclesiast.*, VI.

⁴ Cf. Ennod., ed. Vogel, p. 24, 19: "Tulliani profunditas gurgitis, Crispi proprietates, Maronis elegantia."

⁵ Cf. Ennod., ed. Vogel, p. 20, 23: "*labora ergo circa studia, lucem in colloquiis dilige, lectioni devotus insiste.*"

⁶ Cf. Ennod., ed. Vogel, p. 20, 35: "*pulchra sunt quae scribis, sed ago amo plus fortia; redemita sunt floribus, sed poma plus diligo.*"

⁷ Cf. Vogel, edit. Ennod., pp. 332-333.

⁸ He refers in touching words to crumbling Rome; cf. Vogel, p. 210, 7 sq.: "*illa ipsa mater civitatum Roma juveniscit marcida senectutis membra resecando, date veniam, Lupercales genii sacra rudimenta: plus est occasum repellere quam dedisse principia.*"—He speaks of Grace as a something which (p. 203, 16) "*descendit a Superis.*"

the *sermo plebeius* or conversational speech.¹ Ennodius' contemporary Avitus offers us a basis for this conclusion in his strange, distorted collocation of individual words and whole sentences. The metaphor of the skiff, struggling against the current is an apt image of the situation in which Ennodius found himself, whenever he made conscious efforts to write classic Latin. He had to row against the tide of decadence,² and the undercurrents of fixed phraseology which threatened to upset his barque at every stroke of the oar. Hence the silent condemnation with which the centuries have branded the Latinity of Ennodius is not founded on true and logical principles. To judge and condemn his Latinity as a whole by its turgid or inflated characteristics is to draw a conclusion from partial premises.³ The very atmosphere Ennodius breathed forbade him to be simple, clear and buoyant in his style. In the matter of his diction, however, he was not so trammelled, he was freer to choose; and so if a correct estimate of his Latinity is sought, it will have to be based on the care or negligence manifested in his diction and in that alone.

Let us then examine briefly the diction of Ennodius in the light of Classic diction, and, for reasons of relief, contrast it with the diction of some other better known Father of the Church,—say St. Jerome, whose Latinity has been carefully studied and presented to the literary world in neat and scientific form by Henri Goelzer, *Latinité De Saint Jérôme*, Paris, 1884. In the main our results will be of a negative character. We shall see, for instance, how Ennodius avoided the shoals of the *sermo plebeius*, and maintained a middle course between the extreme conservatism of his classic exemplars and the unthoughtful liberties of verbal coinage indulged in by his predecessors and contemporaries in patristic Latinity.

A very prominent characteristic of post-classic prose is the poetic element.⁴ This element first discernible in Livy

¹ Cf. J. J. Ampère, "Histoire Littéraire," Paris, 1867, tom. 2, ch. VII, p. 198.

² Cf. Vogel, "Woelfflin's Archiv f. Lat. Lexicogr.," I, p. 267.

³ Thus Teuffel, "Geschichte Der Roemischen Litteratur," Leipzig, 1890, par. 479, 1 sq., severely exposes the turgid and inflated characteristics of Ennodius' style without ever a word in favor of his diction.—Simcox, "A History of Latin Literature," New York, 1883, Vol. II., pp. 459-460, has only words of reprobation for Ennodius' language.

⁴ Cf. Furneaux, "The Annals of Tacitus," Oxford, 1896, Vol. I, introd., p. 39.

distinguishes the severe *sermo urbanus* of the late Republic from the prose of the Empire. Poetic words or phrases and poetic imagery separate the rigid classic prose of Cicero and Cæsar from a considerable portion of Livy's prose and from all the prose of succeeding writers. We will therefore eliminate this poetic tendency so common to all the Latin writers after the Classic period and establish our conclusions about Ennodian diction according to the following two standards of Classic Latin diction: (A) careful avoidance of the *Sermo Plebeius*,¹ the free and easy medium of conversation: (B) extreme conservatism in regard to the formation of new words within the language itself and a conscious aversion to the introduction of foreign words. Did Ennodius shun the *sermo plebeius* in his literary compositions? Did he hesitate to introduce a new or a late word into his writings? We shall endeavor to show that the answer to these two questions is decidedly affirmative. The *sermo plebeius* or familiar language of daily conversation has a predilection for diminutive nouns and adjectives,² for frequentative and denominative verbs.³ The numerical abuse is so great that these diminutive and frequentative forms come to lose their original force and the delicate shades of meaning which they invariably express in the Classic authors. The writings of St. Jerome afford ample confirmation for this statement. He used more than one seventh of all the known diminutives in the Latin language down to his time.⁴ In fact he coined no less than fifty diminutive nouns⁵ and nine diminutive adjectives.⁶ Again we find a surprisingly large number of frequentative verbs in the writings of St. Jerome. He seems to have coined five.⁷ This rather inconsiderate use of the *sermo plebeius* works adversely to the author's good intentions and as a consequence the majority of St. Jerome's diminutive and frequentative forms have lost their original force and shade of mean-

¹ Cf. F. T. Cooper, "Word Formation in the Roman *Sermo Plebeius*," New York, 1895, introd., p. xvii sq.

² Cf. Cooper, "Word Formation in the Roman *Sermo Plebeius*," p. 164 sqq.

³ Cf. Cooper, op. cit., p. 210 sq. and p. 225 sq.

⁴ Cf. C. Paucker, "De Latinitate B. Hieronymi," Berlin, 1880, p. 57.

⁵ Cf. H. Goelzer, "Latinité De Saint Jérôme," pp. 14, 15.

⁶ Cf. H. Goelzer, op. cit., p. 15.

⁷ Cf. H. Goelzer, op. cit., p. 14.

ing.¹ Ennodius, on the contrary, employs frequentatives and diminutives thoughtfully and sparingly; and the few that he does employ exhibit a remarkable departure from the *sermo plebeius* of the sixth century. They retain as a whole the force and meaning which they were primitively destined to convey.² He has in all only seventeen diminutive nouns that were introduced into the Latin language in the course of its decadence and no diminutive adjectives that show a departure from Classic prose. One of the diminutive nouns (*casellula*, "a very little cottage") is most likely Ennodius' own coinage. Ennodius is also extremely careful and chary in the use of frequentative formations. Not more than four frequentative verbs which recede from classic usage appear in his writings. Indeed the diction of Ennodius is too pure and classic to allow of any undue intrusion of the *sermo plebeius* or intimate and careless language of social communication.

A more interesting question is that of new formations,—words that appear for the first time in the works of Ennodius and seem to have been coined by him to meet some pressing literary exigency. We may remark at the outset that this creation of new words is not only justifiable, if done with discretion and precision, but absolutely necessary at times.³ Cicero did not hesitate to make new formations hitherto unknown in the Latin language.⁴ He was careful, however, to mould his new words according to the received analogies governing such formation. His coinages were always correct and apropos. St. Jerome on the other hand was too profuse in his new formations. He seems to have coined no less than

¹ Cf. H. Goelzer, op. cit., pp. 128, 129 and p. 176.

² Thus *Infantulus* (p. 114, 33) is "a very young child"; *casellula* (p. 318, 6) "a very small cottage" or hut; *civitacula* (p. 100, 15) "a little town or village"; *facultatula* (p. 73, 28) "modest resources," etc.

Hieronymus, in Gal. I, ad I, 11 sq., has a few interesting remarks in justification of his new formations: "Si hi, qui disertos sæculi legere consueverunt, cæperint nobis de novitate et vilitate sermonis illudere, mittamus eos ad Ciceronis libros qui de quæstionibus philosophiæ prænotantur; et videant, quanta ibi necessitate compulsus sit tanta verborum portenta proferre, quæ numquam latini hominis auris audivit, et hoc, cum de Græco, quæ lingua vicina est, transferre in nostram. Quid patiuntur illi, qui de Hebræis difficultatibus proprietates exprimere conantur?"—cf. Max Bonnett, "Le Latin de Grégoire de Tours," Paris, 1890, p. 443.

⁴ Cf. redamare (Cic. Lael., 14, parg. 49). The word was coined by Cicero to translate the Greek.

three hundred and seventy words.¹ In a way, Cassiodorus rightly styled him "*latinae linguae dilatator eximius*."² There is absolutely no excuse for his exorbitant coinage of diminutives; nor can we excuse such new words as *defensator*³ for the classical *defensor*; nor yet *civitacula*⁴ for *civitatula*, *illuvio*⁵ for *illuvies*, *comessor*⁶ for *comestor*, and *obumbraculum*⁷ for *obumbratio*. The unpardonable reaches its climax in the formation of such words as *apostatrix*, *capabilis*, *fusitrix*, *antepassio*, *propassio*, *prolimen*, *promurale*, *tuguriunculum* and *trinomius*.⁸ In all these instances Jerome ignores the fundamental laws of word-derivation in the Latin language.

Turning now to Ennodius whose diction especially we have in mind, we detect at a glance the conservatism of the true Roman and the correctness of the skilled rhetorician. His new formations are few and these few are in the main necessary. They have furthermore the sanction of accurate derivation. There are two linguistic abnormalities in this list, but neither can be traced with desirable certainty to the literary work-shop of Ennodius. They are *cautelitas*⁹ and *plectura*.¹⁰ The first is abnormal in as far as it is an abstract word derived from another abstract word: *cautela*, *cautelitas*. The second word *plectura* in conformity with the recognized rules of derivation should be *plexura* (from the supine *plexum*). We have already hinted at the doubtful Ennodian origin of the two words. Our reasons for this opinion are the following. *Cautelitas* occurs in a jocose letter which Ennodius addresses to his friend and physician, *Helpidius*, a man of "*Attic Erudition*," but dilatory in his correspondence.¹¹ From the tone of the whole letter two alternatives are inevitable: either Ennodius playfully coined the word in good-natured irony, "*an forte circa me illam tuam cautelitatem aestimas esse servan-*

¹ Cf. H. Goelzer, *op. cit.*, pp. 14, 15.

² Cf. Cassiod., "*Divin. Lect.*," p. 21.

³ Cf. H. Goelzer, *op. cit.*, p. 47.

⁴ Cf. H. Goelzer, *op. cit.*, p. 122.

⁵ Cf. H. Goelzer, *op. cit.*, p. 44.

⁶ Cf. H. Goelzer, *op. cit.*, pp. 46 and 54.

⁷ Cf. Hier., *adv. Jovin.*, I, 39.

⁸ Cf. H. Goelzer, *op. cit.*, p. 15.

⁹ Cf. Ennod., ed. Vogel, p. 275, II.

¹⁰ Cf. Ennod., ed. Vogel, p. 2, 6.

¹¹ Cf. Ennod. *Epist.*, 8, 8, ed. Vogel, p. 275.

dam,"¹ for elsewhere he always uses *cautela*,² or Ennodius' friend employed the word in some previous letter, as the two pronominal adjectives *illam tuam* suggest. A similar use of these pronouns is found in Cicero (*Epist. ad Att.*, 1, 10): "*Cum essem in Tusculano (erit tibi pro illo tuo 'Cum essem in Ceramico')*". *Plectura* is a formation on the analogy of *nectura*³ and *flectura*.⁴ Elsewhere *plectura* is found only as a false reading for *pletura* in the family of manuscripts of Paulinus Nolanus, *Carmen* 24.48.⁵ In Jerome we find *frixura*⁶ for *frictura*,—just the reverse of *plectura* for *plexura*. I am inclined to believe, however, that *plectura* is not a deliberate coinage of Ennodius. I should look upon it as a current word of that period, which has not survived except in the writings of Ennodius. My reasons for believing that Ennodius is not guilty of this incorrect formation are two fold: (A) Ennodius' carefulness in coining the words that can be attributed to him with any degree of certainty,⁷ (B) his using *flexura*, the correct form (*Carm.*, 1, 4, 105), not *flectura*, though the latter may have had currency in his time, as it is employed by Aëro and Hor. *Carm.*, 1.25.10.

Another word first found in Ennodius is *infamium*⁸ for *infamia*. It rests on the analogy of *ignominium*⁹ for *ignominia*. *Infamium*, like *plectura*, appears to have been a current word in the time of Ennodius, since it is used so freely in the *Concilia Toletana*.¹⁰ Still another curious anomaly is *commeatio*. It is, however, a correct formation from the verb *commeo*. Ennodius employs it twice with a freedom and unconsciousness that betoken its current use.¹¹ Furthermore the word occurs in¹² Cassiodorus. *Præloquium for præfatio* does not appear in the extant writings of Ennodius'

¹ Cf. Ennod. *Epist.*, 8, 8.

² Cf. Ennod. ed. Vogel, pp. 27, 18; 92, 32; 105, 12; 210, 20.

³ Cf. Ph. Thielmann, "Woelfflin's Archiv f. Latein. Lexicogr.," I, p. 70.

⁴ Cf. C. Pauker, "Suppl. Lexicogr. Latin.," s. v.

⁵ Cf. Hartel ad loc., "Corp. Script. Ecclesiast.," Vol. XXX.

⁶ Cf. H. Goelzer, op. cit., p. 88.

⁷ Cf. Vogel, Woelfflin's "Archiv f. Lat. Lexicogr.," I, p. 268.

⁸ Cf. Ennod., ed. Vogel, p. 98, II.

⁹ Cf. L. Quicherat, "Add. Lex. Lat.," s. v.: *infamium*.

¹⁰ Cf. *Concil. Toletan.* (L. P. Migne 84), XII, 504; XIII, 515; XIII, 531; XVII, 592.

¹¹ Cf. Ennod., ed. Vogel, p. 103, II; 228, 8.

¹² Cf. C. Pauker, "Suppl. Lex. Latin.," s. v.

predecessors. Yet it is used too freely¹ by Ennodius to warrant our considering it his own arbitrary or unnecessary formation. Concellaneus as a masculine adjective employed substantively is found for the first time in Ennodius.² The feminine form is used by Augustine.³ The form ineluctatus seems to occur in the writings of Ennodius only.⁴ The present participle ineluctans is found in a Pseudo-Fulgentian work.⁵ Conflatus (cf. conflatio in Hieronymus) and suffectus⁷ do not appear in the written language before Ennodius. Must we therefore regard these words as new formations of Ennodius? Hardly. There was a strong tendency in the period of which we speak to use doublets in -tus of nouns in -tio,⁸ and conflatus and suffectus could easily have been by-forms of conflatio and suffectio. Finally we meet with the rare word scabridus in Ennodius. Still as he employs this adjective twice⁹ without any hesitation or commentary and as it is found in the works of Fortunatus Venantius,¹⁰ I should be reluctant to consider it a coinage of Ennodius. These words, then (cautelitas, plectura, infamium, commeatio, præloquium, concellaneus, ineluctatus, conflatus, suffectus and scabridus) can not be looked upon with absolute certainty as Ennodian coinages. If Ennodius may be charged with any new formations, they must be sought among these few words: abiuratio, adnuntiatrix, casellula, destinator, elocutor, evisceratio, inriguitas, inelimatus, nemoreus, perlatrrix, prævisio, perinmensus, subdiaconium. Now were these formations necessary or even apropos? Do they follow the laws of derivation in the Latin language? I think that both of these questions can be satisfactorily answered in the affirmative. Abiuratio

¹ Cf. Ennod., ed. Vogel, pp. 45, 5; 49, 30; 130, 30.

² Cf. Ennod., ed. Vogel, p. 13, 8.

³ Cf. Aug. Qu. hept., II, 39: 'Et mulier a vicina sua et concellaria vel concellanea (si ita dicendum est) vel cohabitatrice sua.'

⁴ Cf. "Woelfflin's Archiv f. Lat. Lexicogr.," I, p. 281.

⁵ Cf. Ennod., ed. Vogel, p. 12, 8.

⁶ Cf. H. Goelzer, op. cit., p. 65.

⁷ Cf. Ennod., ed. Vogel, p. 7, 20.

⁸ Thus we find in Ennodius alone (cf. Index of Vogel s. vv.): adfectio and adfectus; aditio and aditus; ambitio and ambitus; apparitio and apparatus; circuitio and circuitus; congressio and congressus; discursio and discursus; dominatio and dominatus; abiectio and abiectus; processio and processus; profectio and profectus; relatio and relatus; etc.

⁹ Cf. Ennod. ed Vogel, p. 75, 30; 173, 31.

¹⁰ Cf. Fortun. Venant. Carm., II, 9, 7.

had no corresponding noun. Ennodius would seem to have given the Latin language this noun. His formation is quite correct. Evisceratio (from eviscerō) with the meaning *actus eviscerandi* is stamped with the same justification as *abiuratio*. Besides there is a notable tendency in late Latin to make nouns do the work of verbs. Thus in Ennodius (ed. Vogel, p. 62.14) we read: *divulsione ecclesiastici gregis*, and the meaning is: *eo quod divellit ecclesiasticam gregem*. *Prævisio* for *provisio* is only a confirmation of a peculiar linguistic phenomenon at work in the age of Ennodius and his immediate predecessors—the tendency to interchange the *præ* and *pro* prefixes in composition. We might instance: *proloquium*, *præloquium*; *prodecessor*, *prædecessor*. *Adnuntiatrix* is simply the feminine noun of agency to *adnuntiator*, just as *perlatrix* is the feminine noun of agency to *perlator*. *Elocutor* vice versa is the masculine noun of agency to *elocutrix* found in Quintilian. *Destinator* is the correctly formed masc. noun of agency from the verb *destino*. *Casellula*, a double diminutive from *casa*, offers an exact parallel to the Plautine *cistellula* from *cista*. *Inriguitas* is a much needed abstract noun formed from the adjective *inriguus*. *Inelimatus* finds its counterpart in the many compounded participial adjectives of the Latin language. *Subdiaconium*, after the analogy of *diaconium*, bears the same proportion to the hybrid *subdiaconus* as *diaconium* bears to *diaconus*. *Perinmensus* would be an exact parallel to the Livian word *perincommodus*. *Nemoreus* for *nemorosus* seems at first sight impossible of justification. A moment's reflection changes the tenor of our hasty conclusion. *Nemoreus* can be defended. Denominative adjectives formed by the suffix *-eus* are extremely poetic and best adapted to pastoral descriptions, whether these descriptions be in prose or verse. Now Ennodius uses *nemoreus* in describing a pastoral scene and that too in poetic prose.

We conclude then: first, Ennodius was not perfectly free to choose his phraseologies and to cultivate a style based on thoroughly Classic models. He was influenced by the tendency of his age to separate the written from the spoken word. Not infrequently therefore did he sacrifice the clear and

simple classical sentence to the artificial and obscure rhetorical periods of his time. Secondly, Ennodius was at liberty to choose his diction. Hence its close approach to the Classic standard. Apart from the few abnormalities and late formations discussed in the foregoing pages Ennodius' diction is surprisingly pure and classical. Though a century later than Jerome Ennodius surpasses this "*dilatator linguæ latinæ*" in purity and stateliness of diction. The proof of this assertion as set forth in the preceding pages is further strengthened and confirmed by Ennodius' exclusive use of the more classical words *susurrator*, *extinctor*, *defensor*, *proditor* and *sine* for Jerome's *susurro*, *exterminator*, *defensator*, *traditor* and *absque*. Ennodius is one of the last representatives of the old classical literary culture. He is one of the last sparks, one of the dying embers of the brightest and warmest intellectual fire that illuminated the mind and cheered the heart of antiquity.

J. J. TRAHEY.

BOOK REVIEWS.

Histoire Des Dogmes. I. La Théologie Anténicéene. Par J. Tixeront. Paris: Lecoffre, 1905. Pp. vii + 475.

This volume on the history of dogma covers the ante-Nicene period and is to be followed by a second volume. It is written by the Dean of the Catholic Faculty of Theology at Lyons, and forms part of the "Bibliothèque de l'enseignement de l'histoire ecclésiastique," the object of which is to realize the project confided by Leo XIII to Cardinals De Luca, Pitra, and Hergenroether, namely, the composition of a universal Church History in accord with the best scientific methods of the day.

The author follows a synthetic method throughout, constructing the entire doctrine of each author or document directly from the text. An analytical index at the end of the volume enables the reader to put together for himself with little or no inconvenience the history of any particular dogma. The exposition of each author's doctrine in its full context has advantages which a study of special points by themselves does not always secure either for reader or writer.

As conceived by the author in the Introduction the history of dogma is chiefly concerned in showing how Christian thought worked over and elaborated, without however substantially changing, the primitive data of Revelation; it studies the line of march and development which Christian thought has followed from the original elements of doctrine to the fuller expansion of theology, and endeavors to make manifest that this development is one of intellectual equivalents, not one of successive deviations. A history of Christian dogma is not quite the same as a history of Christian doctrine, the latter being much wider than the former which comprises only those truths that have been made the matter of solemn definition. Yet practically the two run into each other if the portrayal of the teachings of the Church is to be complete.

Nor should a history of dogma be confounded with that detailed exposition of theological thought and method into which a history of theology enters; much less should it usurp the special functions of the subsidiary sciences—positive theology, patrology, and patristics—or degenerate into a mere theological history indifferent alike to the truths it recounts and to their actual apostolic origin and descent.

Not the initial derivation, but the actual elaboration and development of the revealed data by Christian thought should form the subject matter for a history of dogma. An historical inquiry into the unfolding of Christian thought will afford the best means for determining whether there is development, or, as Harnack claims, substantial alteration. The author has no theory of development to set forth, contenting himself with the remark that we are still far from having any that is precise enough to be satisfactory.

The author completes the Introduction by a description of the sources, methods, and literature of his subject before entering upon the first chapter which contains a clear, succinct account of the religious, philosophical, and moral doctrines of the Greco-Roman and Jewish world, in the midst of which Christian dogma first appeared and received its initial development. It is impossible in this review to do much more than summarize the author's appreciations, or indicate the topics treated.

The first influence to be felt was that of Palestinian Judaism which lasted till the beginning of the second century and left its traces in the Synoptists, in certain interpretations of St. Paul, and in Christian eschatology. Its worst legacy was millenarianism. Hellenic Judaism had a more lasting influence. It was the bridge uniting two civilizations and furnishing Christianity with its first point of contact with paganism. The Alexandrian school of Clement and Origen fell heir to its conception and methods of exegesis. Hellenism proper, by means of its philosophy chiefly, and by its general culture as well, exerted an influence on the Apologists who set themselves to the task of thinking out in Greek the Palestinian gospel, recasting in a Greek mold and enclosing in Graeco-Roman forms and categories of thought the matter of Revelation which they conceived and reasoned upon after the fashion of the Greeks.

By a slow process of assimilation what was broadly human, profoundly thought out, or keenly analyzed in Greek moral and metaphysic passed into the evangelic doctrine to enliven and bind together its teachings. Christianity would never have won the world, become a universal religion, and obliterated racial distinctions, if it had remained shut up within Jewish forms of expression and not secured for itself by contact with the Grecian mind a universal outlet for its manifestation. How far Christian doctrine was modified by this alliance with Greek philosophy and culture, whether Hellenism furnished merely the thought-forms, or penetrated even to the heart of Christian teaching in some instances so as to alter it, are questions which demand infinite delicacy of analysis and correct appreciation,

says the author, when the historian tries to resolve them. The history of dogma can only lend its aid and contribute its share to the solution.

In the second chapter the author treats the first stage of Christian doctrine in Christ's preaching. The preaching of Christ and the Apostles is the immediate source of all Christian dogma, whatever may have been the influences later exerted on its development. The Gospel revelation not being finally closed until the death of the last Apostle, and over fifty years having elapsed between the preaching of Christ and the end of the Apostolic period, the teaching of the Master had time to become the subject of much reflection and to receive important developments. It has always been admitted that the Apostles, under the guidance of the Holy Ghost, were empowered to complete and harmonize the personal teaching of Christ, the first and necessary foundation of all their doctrine. This important observation, the author says, should reassure those theologians who feel disinclined to acknowledge that the Apostolic teaching on certain points was more complete and extensive than that of Christ, or that the Synoptists could have added glosses and interpretations of their own in reporting the words of the Master. These glosses are as authoritative as the words they explain and can by legitimate extension be regarded as the personal teaching of Christ himself. The author accordingly distinguishes five layers in the historical content of the gospels: the personal teaching of the Lord; the teaching of the Apostles before the appearance of Saint Paul; the teaching of Saint Paul himself; that of the Apostles after him; and finally that of Saint John.

The central idea in Christ's preaching as reported by the Synoptists is the kingdom of God. The character of this new kingdom is non-political and spiritual. The idea of a divine reign of justice and truth on an earth that is to be finally renewed is not excluded by the Lord's words, but only the narrow, human conception which the Jews framed of it. The head of the kingdom is God, and also Christ, whose Messianic consciousness never wavers. The title "son of God" as described by the Synoptists means more than a moral filiation and anticipates the full revelation of Christ's divinity later made. The contemporary Jewish view that the end of the world and the coming of the Messiah are coincident was not taught by Christ who wished to inform neither his disciples nor us of the moment of its coming but counselled us to be vigilant. The kingdom of God is a complex idea, marking an era of justice already at hand with

Christ, and an era of blessedness that was to come only after the gospel had been preached to the entire world.

In Saint John the idea of the kingdom of God gives place to the idea of eternal life and becomes more intimate and personal. The judgment is not only a future event, it is already present in the conscience of him who believeth not. At the same time the Son's essential relationship to the Father, His divinity, mediatorship, and the doctrine of the Holy Ghost are brought out into relief. All this teaching is not outside the line of Christ's thought, but must be considered as the faithful and consistent interpretation of it, despite the manifest differences of tone between Saint John and the Synoptists.

Then follow studies of the teaching of Saint Paul, of the rest of the Apostles apart from Saint John and Saint Paul, and lastly of Saint John himself whose teaching marks the culminating point of the religious revelation in the New Testament. The treatment is plain though considerably condensed, and always with the historian's point of view and limitations in mind. We may content ourselves with a sketch of the author's appreciations.

In the Synoptists, Christ's words are conditioned by the quality of his hearers and have to be kept well within the horizon of Jewish thought. Christ indeed enlarges this horizon, but not so as to make his words too strange to those who formed the body of his hearers. Saint Paul breaks the Palestinian mold of this first catechesis and accommodates the thought to the Hellenist Hebrews and the Greeks. Saint John in his epistles and letters parts definitely with Jewish particularism and symbolism to proclaim the universality of the religion of the Gospel and to go to the bottom of the realities which it contains. The Messiah of the Jews, the Lord's Anointed, is the Word made flesh, God eternal as the Father who comes to give life to men, to liken them to the Father, and to make them capable of seeing God finally as He is, face to face.

The third chapter deals with the testimony of the Apostolic Fathers, examining each author or document in contextual detail, and summarizing at the close the doctrine professed by the Church between the years 100 to 150. Incidentally, the constructions put by modern critics on many classic passages are shown to be lame and unwarranted.

The heretics of the second century form the subject of the fourth chapter—the Judaizers, Gnostics, Marcionites, Encratites, Montanists and Millenarists. The author's condensation of so much material does not detract from the clearness and distinctness of his exposition.

The fifth chapter on the Apologists—on the doctrinal struggle

against Paganism, and the beginnings of speculative theology—gives a general view of the literature, methods, conception of revelation, and Christian doctrine of these writers.

The anti-Gnostic Fathers who repelled heresy from within, notably Gnosticism, while the Apologists were warding off persecution from without and endeavoring to secure a hearing for Christian belief, are well-treated in the sixth chapter; the seventh dealing with the first theological systems constructed in the East by Clement of Alexandria and Origen.

In the eighth chapter, the Christological and Trinitarian controversies in the West—Adoptianism and Monarchianism—at the end of the second and the beginning of the third centuries, form the subject matter under consideration. Hippolytus, Tertullian and Novatian, called the founders of Latin theology, are studied in the ninth chapter, while the tenth is devoted to the question of Penance in the West and in Africa during the third century. Here the author brings out well the clear consciousness which the Church possessed of her universal power to forgive sins, and the fuller exercise of that power upon which she entered after a period of restriction.

The eleventh chapter is taken up with Saint Cyprian and the baptismal controversy; the twelfth being given over to a review of theology in the East from Origen to the Council of Nice. The Eastern heresies of Adoptianism and Manicheism at the end of the third century, and the Western theologians of the same period, are considered in the next two chapters, the last containing a review of the doctrinal and theological condition of the Church on the eve of Arianism.

"*Multum in parvo*" feebly expresses the content of this comparatively small volume which combines severity of scientific form with abundance of material. Quality is harder to achieve than quantity. An extensive literature accompanies each topic treated, and there is a terseness of style, and limpidity also, which makes the book readable as one runs. One might truly say that this work furnishes an almost continuous translation of the authors studied. The most striking feature is the sympathetic method employed by the author who treats Christian thought as a living continuity animated by the soul of the "*traditio semper viva*." It is a method of this kind which will deprive the mechanical treatment followed by rationalists of its force. These are pleased to regard Christianity as a fossil to be exhumed out of early documents; for with them Christianity is primarily a book embodying beliefs that need to be reconstructed in their original simplicity. Hence their favorite geological similes of "*layers*,"

"strata," "additions," "foreign elements," and "corruptions." The author effectively destroys the force of this mechanical method by the principle of living continuity which is the Catholic stronghold. Christian faith is not a problem of addition, but one of growth and development. He points the way for many who will follow. We bespeak for him and his volume the attention of all our readers.

EDMUND T. SHANAHAN.

Nouvelle Théologie Dogmatique. I. Dieu dans l'histoire et la révélation. II. Les Personnes Divines. III. La création selon la foi et la science. V. L'Eglise et les sources de la révélation. Par le R. P. Jules Souben. Paris: Beauchesne, 1905. 8°, pp. 106, 126, 192, 136.

As the general title indicates, these volumes are certainly "new" in matter and manner. The reverend author has imitated his brethren across the Rhine in selecting his own vernacular in preference to the Latin tongue for the communication of his ideas. He has laid the modern sciences generously under contribution for his material. The result is a freshness and originality which cannot fail to interest as much as it instructs the reader. The order followed, though not slavishly, is that of the Summa of Saint Thomas, enriched and enlivened by the additions made to human knowledge since the days when the prince of the Schoolmen wrote. There is an air of actuality about each of these "fascicules" thus far published that will lead many to follow along the same modern lines of presentation which the author has so happily chosen. He has in mind a simple, clear, precise, and fairly complete manual, in which each topic is assigned the relative amount of exposition and treatment which its importance demands. He asks a fair judgment on his venture and is entitled to congratulation far more than to criticism.

I. The first volume opens with chapters on the idea of God in the history of religions and in the history of philosophy. The existence, essence, and attributes of God form the subject of three separate and suggestive chapters. The historical material is well presented in the first part of this volume and the style is descriptive throughout. The arguments for the existence of God are carefully restated, the argument from finality especially, and the causes of disbelief no less than the nature of our knowledge of God are inquired into more concretely than is the case with manuals of the stereotyped variety. This first volume is positive as well as reasoned and produces a decidedly good impression.

II. The scriptural and traditional proofs of the Trinity are de-

scribed with care and at length in the second volume. The expositive part follows and is abundant in positive detail and suggestive views. The theories of the Greek and Latin Fathers, and of the Schoolmen, are finally considered. It is good for the student to have his theological horizon enlarged by an exposition of the views of the Greek Fathers who are too often summarily dismissed with a few remarks of a general nature. It was De Regnon who said that the theories of the Greek Fathers should at least be entitled to a shelf in our museum of theological exhibits. The beautiful psychological theory of the divine processions, which has been classic almost from the day Saint Augustine first gave it utterance, will lose nothing by comparison with the Greek theory of the essential productivity of the divine nature. Those acquainted only with the forms of Latin thought and expression are likely to forget that the Greeks, too, had their gifts, and in this case, are not to be feared while bringing them. The author opens up wide views to the student, furnishes him with canons of criticism, and imparts information in this volume calculated to arouse further interest.

III. The introduction to this volume contains a criticism of Monism, and shows the reasonableness of the theory of creation which resolves the problem of reality without doing violence to logic, metaphysics, or morals. The first chapter, after rejecting the idea that the doctrine of the angels was an importation of Persian origin into the Hebrew Scriptures, treats of the existence, fall, hierarchy and functions of the angels. The second part exposes what modern science has to say on the work of the six days.

In the inorganic world, the author finds the nebular hypothesis the most beautiful and the most scientific of the attempts thus far made to explain the constitution of the universe. With regard to the growth of organic life, the author rehearses the scientific data for the four periods. Man, probably of Asiatic origin in the quarternary period, is contemporary in Europe with the mammoth and rhinoceros. His remains show that he was not newly come upon the earth at this time, because two races had already been formed, and races require time for formation. The author finds no serious difficulties against the common origin of the race, and discusses rival views in a judicious and likewise entertaining manner, relying upon the influence of environment and the plasticity of the early human forms to bring about gradually that variety of races which it is now so hard for us to reduce to unity, because our experience is no longer of races "in the making."

The author next turns his attention to the mode of creation. He

discusses in the light of science, philosophy, and theology the theory of the fixity of species and the theory of evolution; calls attention to the scientific movement which the evolution hypothesis inspired, and notes with pleasure the disappearance of the extreme views which marked its introduction. He is careful to distinguish between evolution mechanically and spiritually conceived, acknowledging that towards the latter moderate conception there is no need for the theologian to assume an uncompromising and hostile attitude; his combativeness should be reserved for evolution of the godless type.

In the second section, after furnishing an exact translation of the first chapter of Genesis, the author enters upon an exposition of the work of the six days, discusses the relative merits of concordism and idealism, and concludes that the best solution to the apparent conflict between the Bible and science is to acknowledge that the Bible is not a scientific book.

The second of the two stories of creation told in Genesis is next considered, the origin of man being the central feature of the tale. Revelation furnishes us with the picture of a human pair, still ignorant of the arts of civilization, but endowed with intelligence, will, and the faculty of speech. Between the first parents and quaternary man there is necessarily a great gap. Science has no right to replace the man of Genesis by the savage of a later epoch. The individuals are not the same; one is man as he came forth from the hands of God, the other is man subsequently modified by the great fact of original sin. The scriptural and traditional sources of original sin are indicated and commented on by the author who, when he comes to the theological explanation of original sin, finds no essential difference between fallen and natural man. The volume closes with a chapter on the supernatural order and divine providence.

This volume, like the others, is full of positive instructive material, and it is to be regretted that the self-imposed limitations of the author compel him to treat all too briefly what one would like to see expanded more in detail, notably, what concerns the progress made by theological thought in understanding original sin as a privation, and not as a direct and positive element of deterioration. It is the reviewer's opinion that the author might improve his presentation of original justice and sin by emphasizing more distinctly the two types of humanity which reason and faith respectively construct, and by showing the inherent differences in conception which attach to the historian's and the philosopher's points of view. Those who read this volume will forget that they are reading a manual, so different are its

contents from the lenten fare which the ordinary manual usually serves up to the reader.

V. The fifth volume is on a par with those preceding. It treats of the notes of the Church, the teaching body and the believing body, the primacy and infallibility of the Pope, Providence and the Church, Tradition, Scripture and the harmony between the Church and Holy Writ. The presentation of the subject in each of these chapters is continuous and flowing, a decided relief from the "disiecta membra" of the old text books. Worthy of especial notice is the chapter on Scripture where the author makes good and pertinent use of the Leonine Encyclical concerning the scientific and historical questions raised by the interpretations of Scripture.

Enough has been said during the course of this long review to acquaint our readers with the new matter and manner of these volumes. The author is a pioneer and deserves credit for having undertaken to incorporate the best results of modern knowledge and methods into this manual of theology. By the very nature of the case the treatment has to be restricted. But the spirit animating the entire matter of exposition is such as to give new life to old bones and to bring together in harmonious relationship many truths that have long existed apart for lack of sympathetic assimilation.

EDMUND T. SHANAHAN.

The Lausiac History of Palladius. By Dom Cuthbert Butler. Vol. I, 1898. Pp. xiv + 297. Vol. II, 1904. Pp. civ + 278. Cambridge University Press (Texts and Studies, Vol. VI, nos. 1 and 2).

The historical origins of Egyptian Monasticism have occupied many pens in the last half of the nineteenth century. The most extreme view is that of Weingarten and Lucius who see in the earliest historical sources for this ecclesiastical institution mere fairy tales, invented at a late date, in order to furnish a background of fact and miracles to the fifth-century monasticism of the East. All fourth-century accounts of Egyptian monasticism—the parent stem—are according to them "Tendenzschriften," or consciously falsified narratives about primitive hermits, of whom the most that can be admitted is that they existed, *e. g.*, St. Anthony, St. Paul the Hermit and others. These views have obtained quite widely in Germany and England, where Canon Farrar and the more learned Mr. Gwatkin accepted and popularized them. One meets them, therefore, frequently in manuals of history and elsewhere in our English historical literature, beside the exploded fables about the Popess Joan and

Ebrard's anti-Roman Culdees. This thesis of Weingarten, Lucius, and others is every way false, and leads directly to historical pyrrhonism.

Its principal support was the asserted unhistorical character of two works, the "*Historia Lausiaca*" and the "*Historia Monachorum in Egypto*,"—lives of Egyptian monks that purport to have been originally drawn up in the last decade of the fourth century or rather to be based on personal knowledge and experience gained at that time by journeys through monastic Egypt. The former work was written in Greek by Palladius, bishop of Helenopolis in Bithynia, in the year 420; the latter, a Latin work, bears the name of the famous priest Rufinus, and was supposed, even in his own day, to be his personal composition, executed perhaps very early in the fifth century. There are other historical sources of Egyptian Monasticism, *e. g.*, the *Vita Antonii* by St. Athanasius, the writings of John Cassian, the "*Vitae*" of St. Jerome, certain Coptic "lives" and "rules," and the "*Apothegmata*" or sayings and anecdotes of the earliest monks variously collected in the latter half of the fourth century. All these, however, are apart from and independent of the lengthy and formal works of Palladius and Rufinus that may well be described as a biographical encyclopædia of Egyptian Monasticism, the first ever executed, and therefore the influential source whence spread, East and West, for many centuries that absolute devotion to the great Coptic ideal of spirituality which affected so profoundly and so picturesquely all Christian life until the great St. Benedict arose and turned this religious current in other directions and used it for other purposes.

It is clear, therefore, that any reliable history of Egyptian Monasticism must begin with an assured and purified text of the two chief writers just mentioned. This is the task to which Dom Cuthbert Butler sets himself in the two stately volumes before us. In the first volume he undertakes to unravel the many knotty problems connected with the origin and use of the *Historia Lausiaca*. He shows that the current Greek text of that document is not the original; that it is not, even in its true prototype, a translation from the Latin of Rufinus' "*Historia Monachorum in Egypto*," that the original Greek text of the *Historia Lausiaca* was very soon overlaid and interpolated (perhaps by Palladius himself), that it is best represented by some very ancient Latin versions (the earliest of which was probably made before the end of the fifth century, the second not later than the seventh); that quite reliable Syriac versions existed as early as the sixth century; that the current (long) recension of Palladius is a

conglomerate text and "a prolific source of misconception and confusion in the investigation of monastic origins,—filled with anachronisms, contradictions, confusions, doubtlets," etc.; that the "*Historia Monachorum*" of Rufinus is not an original work but a translation from an homonymous Greek work, written at Jerusalem, by a monk named Timothy who had travelled through monastic Egypt in 394. The current text of Palladius is a fusion of this Greek original and the original of the *Historia Lausiaca*, but both of these had been variously tampered with at a date considerably previous to the fusion. In spite of the "intermixture of texts" and the many hidden cross-currents of use and transcription, the original work of Palladius is yet recognizable in the Short Recension, i. e., the Latin *Paradisus Heraclidis*, as printed in the eighth book of Rosweyde's "*De Vitis Patrum*," to which corresponds more closely than any other Greek text the one printed by Meursius at Leyden in 1616. Two Syriac versions carry back the text of the *Lausiaca* History to the early sixth if not to the fifth century; they too, exhibit particularly the Short Recension or the "genuine personal memoirs" of Palladius. This primary thesis is proved from a comparison of certain chapters common to the current text of Palladius (Long Recension), the Short Recension, and the Greek original of the *Historia Monachorum*. These pages are the backbone of the work, for on their result depends the historical standing of Palladius.

"The arguments by which Lucius seeks to show that it (the *Lausiaca* History) is but a second-hand compilation, practically worthless as a historical source, are all based on phenomena peculiar to A (Long Recension). If B (Short Recension) then prove to be the real *Lausiaca* History, the arguments of Lucius simply fall, and the book may be accepted for what it professes to be, a first-hand authority, the personal memoirs of the writer" (I, 21).

The original fusion of the Greek *Historia Monachorum* and the *Lausiaca* History of Palladius was very probably done by that writer himself, and its result is visible in the Short Recension. The organic corruptions of both texts in the Long Recension, the source of all the historical scandals connected with the work of Palladius, were not done by him, but by "a later and blundering Redactor who fused together pre-existing works relating to matters concerning which he had no personal experience or knowledge" (I, 50-51). Not the least interesting and decisive pages of this investigation are those in which (I, 16-18) it is made evident that the *Lausiaca* History of Palladius and the Greek *Historia Monachorum* are "in all cases independent accounts, having nothing whatever in common"; the few (eight) cases

of apparent overlapping are easily explained away. This result is clear from the Latin texts, but "stands out still more clearly from the examination of the Greek texts" (I, 19). In a brief account of this complicated piece of patristic research one can do no more than emphasize the chronological, philological, and critical skill with which many lines of argument are marshalled to show that the current text of the *Lausiac History* is a post-Palladian text. And as most of the charges against Palladius are based upon this corrupted and posterior text of his work, they fall to the ground when it is shown that not Palladius, but an army of later compilers, redactors, interpolators, monastic scribes innumerable, are responsible for the actual condition of the *Lausiac History*. Two theories are punctured by Dom Butler in this introduction—the theory of Amélineau that Palladius used Coptic originals for his biographies, and the theory that he used Greek originals in their construction. What Palladius saw and heard he narrated faithfully; his asserted unreliability is only apparent, based on a much and often disfigured text. The true text of Palladius is his complete and sufficient defense.

II. The second volume of Dom Butler's work aims at reproducing with substantial correctness the original text of Palladius. As the *Lausiac History* was almost at once a kind of text-pattern on which fifth and sixth century and later writers wove, at their good pleasure and in many curious ways, more or less similar ideas and facts, the most that can be expected from a critical revision of all accessible manuscript material is an approximation to the original, completeness and accuracy in the collection of all variant readings, and fulness of learned apparatus for the guidance and comfort of all future investigators. Dom Butler had shown in his critico-literary study of the authorship of the *Historia Lausiaca* that "the curiously composite and mixed character" of that work, as we now read it, is the result of manifold later interference with the text of Palladius, and that the true autograph of that writer, though no longer perfectly restorable, is substantially represented by the Greek text in Meursius' edition (1616) and by the Latin *Paradisus Heraclidis* in the eighth book of Rosweyd's *Vitae Patrum*, first printed at Antwerp in 1615 (Pl. 73–74). Independently Dr. Preuschen had shown (1897) that the Long Recension of Palladius was an "interpolated redaction." Since then he has edited the Greek "*Historia Monachorum in Egypto*." He holds, however, that the Latin of Rufinus is the original, and the Greek a translation, while Dom Butler maintains the contrary, and is now supported in his view by the best modern critics (II, p. xiii). Dom Butler's critical reconstruction of the text of Palladius is based

on a collation of nearly all the known Greek manuscripts and fragments. From a comparison of the citations by fifth and sixth century writers, and of versions of the same date, he concludes that more than half the manuscripts represent a Greek text that was current in the middle of the fifth century, and most of the others a text of the second half of the fifth century or the early part of the sixth (II, p. xlv). The earlier text, he thinks, is substantially the Lausiac History as written by Palladius; at the same time the later so-called "metaphrastic" text may be the work of Palladius himself, since it reproduces carefully his environment and even some of his expressions and vocabulary. However, as the earlier text "represents what Palladius wrote in the first instance, and is the only text of which the authenticity can be predicated with certainty or even likelihood" (II, p. xlvii). It is the one selected by Dom Butler for critical revision and establishment "with such purity as the somewhat intractable materials at his disposal will allow." As a matter of fact an editor of the Lausiac History is in presence of "a double text, both forms of which as early as the year 500, or earlier, stood as far apart as they do now, and have not diverged from any intermediate form. It would therefore be an unhistorical method to construct a text resulting from conjectural combination of both." As to the later quasi-original text, its readings and additional facts may be used, but with caution, and as valid and useful evidence for the earlier text that (ex hypothesi) once lay before this metaphrastic reviser of the latter part of the fifth century. The contents and structure of the *Historia Lausiaca* are vouched for by substantial agreement up to c. 39; the remaining thirty-two chapters or biographies show two distinct sequences, both of which are vouched for by manuscripts representing the two fifth-century texts already mentioned. Which is the original order of Palladius? With much acumen Dom Cuthbert Butler conducts a brief analysis (II, pp. liii-lv), psychological, historical and philological, leading to the conclusion that the original order is very probably that of the tenth-century "Codex-Sessorianus 41 (Rome)" and "Codices Casinenses 348 and 50 (Monte Cassino)." They represent the earliest known Latin translation of the Lausiac History, made perhaps not later than the sixth century, possibly in the fifth century and in Africa (I, p. 63; II, p. lxxvi). For the actual reconstruction of the text Dom Butler relies particularly on two ancient and important Greek manuscripts containing nearly the whole text, Paris 1628 and Turin 141; several other valuable and ancient Greek manuscripts furnish large portions of the text, and are very useful for collation and control. While they present the same substantial text, these and

similar authorities differ frequently in matter of detail, and the laws of relationship between these manuscripts can only be learned by induction and after much experimenting. For this purpose Dom Butler selects portions of the book extant in all six of the chief manuscripts that represent the earliest Greek text, compares the readings of some 410 lines of text and constructs schedules of the combinations of readings. Not only original Greek texts are called on but also the earliest Latin and Syriac versions. "We are evidently in presence of a textual problem of unusual complexity" (II, p. lvii); nevertheless certain facts emerge from the chaos. It is clear that the principal extant Greek representatives of the original Lausiaca History fall into two clearly defined groups, with one of which the earliest Latin version is closely related while the earliest Syriac is evidently derived from the other. Dom Butler now describes minutely the extant Greek manuscripts of the Lausiaca History, also the manuscripts of the versions, Latin, Syriac, Coptic, Armenian and Arabic (II, pp. lxxvi-lxxxix). Finally, having traced so far the origin, genesis, contents, structure, and interrelations of this complicated volume of monastic biographies, and from many points of view, palaeographical, philological, psychological and general-critical, he closes his lengthy introduction with a section (pp. lxxxix-xcvi) on the method of editing all these ancient materials. Suffice it to say that he follows the concordant testimony of the Greek manuscripts Paris 1628 (sæc. XIV) and Wake 67 (Oxford. sæc. XI). If the latter did not exhibit so many and so great gaps, it would be the principal manuscript; as it is, Paris 1628 must be the chief guide in the re-establishment of the original text of Palladius. Their eccentricities may be eliminated by the use of other manuscripts representing more or less the original of Palladius; thereby the editor gains a text that corresponds with fair accuracy to an original represented by the Codices: Paris 1628, Wake 67, Turin 141 (lately destroyed by fire), and a Syriac text of the sixth century. Every reader of this scholarly and painstaking introduction will agree with the author (II, p. xcvi): "One criticism there is which I feel the work will not deserve—the charge of failure on the part of the editor to take trouble, even in a measure which has at times caused a sense of oppression, as being perhaps disproportionate to the importance of the results achieved." The introduction is completed by a map of monastic Egypt, a chronological table illustrating early monastic history (250–500), and a list of the manuscript-symbols used in the minute technical discussions of the introduction. Then follows the critical Greek text of the "Historia Lausiaca" (pp. 3–169), with its copious provision of variant

readings. Very interesting notes, critical and historical, to the number of 116 (pp. 182-236) are destined to render this text of Palladius valuable to the general scholar and especially to students and teachers of early ecclesiastical history. The student of the origin of the breviary and liturgy will find them especially helpful. Other appendixes are devoted to the Palladian chronology (cf. I, p. 293) and to his (possible) use of a few unimportant Greek materials. As a matter of fact, it was shown in the first volume that Palladius was under no literary obligations: what he saw and heard he narrated so well that the lynx-eyed and pitiless Tillemont could say (*Mémoires* XI, p. 524) that there are few narratives more reliable than the Lausiac History. When we add the appendixes on the literary history of the "*Historia Monachorum in Egypto*" (I, pp. 257-278), on Lucius' theory of early Egyptian Monasticism (ib. pp. 277-282), and Amélineau's theory of Coptic originals (cf. ib. p. 108), it will be seen that in Dom Butler's two volumes are collected many of the "*instruments de travail*" needed for a critical history of the monastic life in fourth-century Egypt, *i. e.*, of the earliest native flowering of Christian mysticism in a territory that was neither East nor West, but a kind of neutral ground, and therefore well adapted to develop general, not particular, Christian concepts of the life of progressive spiritual perfection.

THOMAS J. SHAHAN.

Le Monde Juif au Temps de Jésus Christ et des Apôtres. Par l'Abbé E. Beurlier. Paris: Bloud, 1902. 8°, pp. 60, 63.

These brochures of the Bloud collection entitled "*Science et Religion*" are written by a scholar who has long since demonstrated his capacity for such theses by his excellent work on the emperor-worship at Rome. For those who cannot find the time to read the exhaustive works of Doellinger and Schuerer, of Weizsaecker, Lechler, and others on this period, the pages of M. Beurlier will be a satisfactory substitute; they will find there the substance of many larger works, well-digested and ordered, and set forth in pleasing narrative style. The author says rightly that Christianity reposes neither on a doctrinal treatise nor on a code of laws but on some historical books, the Gospels, whose primary purpose is to exhibit the public life, sufferings, death and resurrection of a descendant of David, Jesus of Nazareth, in whom we adore God made man. The Gospels are a biography of Our Lord, written by contemporaries for men like themselves, too well acquainted with the habits and institutions of their own time and land to need any instruction concerning them. Similarly, such a knowledge was common in the first century or two of the Christian

religion. But the modern mind is ignorant of the setting, political, social, and religious, of the gospels. Perhaps this ignorance is one reason why so many Catholics do not turn as lovingly and frequently as they ought to the perusal of the pages that narrate the life of the Founder of the Church. Whoever will read this little work need no longer fear the reproach of ignorance of the times of Jesus Christ; he will also surely be stirred to meditate often and earnestly on the inspired story of that life. How many reflect that it was the telling of that story which shook paganism to its foundations, and that it is yet an essential element of the Eucharistic sacrifice? Whatever, therefore, makes it more clear and intelligible to us is worthy of attention and study.

THOMAS J. SHAHAN.

Le Christianisme dans l'Empire Perse, sous la Dynastie Sassanide (224-632). Par J. Labourt. Paris: Lecoffre, 1904. 8°, pp. 372.

So little is popularly known of the early growth and conditions of the Christian religion outside the Roman Empire that this volume of M. Labourt ought to excite a general interest and find a very wide circle of readers. Coming after the "*Afrique Chrétienne*" of Dom Leclercq, it introduces us to a romantic chapter of religious life in the middle Orient, long before the shadow of Islam fell upon our Aryan brethren of Persia. Since the publication of De Vogüé's book on the old Christian churches of northeastern Syria no work has appeared that reveals to us so abundantly the details of primitive Christianity in the Orient. Let us say at once that it is not question of the Greek or the Roman Orient, but of a land and a people that lay outside the vast circumference of that "*orbis terrarum*" which in its pride seemed to include all civilization, but did not. The Christian history of Persia has its dim and uncertain origins, its region of legend, unconscious or deliberate, quite like the contemporary Christian history of several other lands. Modern critical science is gradually drawing the correct lines between the certain and the uncertain, between historical truth and the fabulous in its varying degrees. It is only in the fourth century that we behold an organized Church in Persia. Almost at once we see it suffering under the reproach and suspicion of disloyalty to the Sassanid power. The authoritative Magi clergy and the Jews, much more than the presence of a fringe of Greco-Roman population in once Roman cities and territories like Edessa and Nisibis, were responsible for these political accusations, that were nevertheless a perpetual source of weakness and suffering to the Persian Church. M. Labourt describes in great detail the long

series of persecutions beginning with the reign of Sapor (Schapur) II (339-379) and continuing, with interruptions throughout the fifth century. The jealousy of the Magi seems to have been the chief source of all anti-Christian agitation. The number and standing of the Jews brought about the development of a remarkable anti-Jewish Christian literature. The account of the numerous and valuable Syriac acts of the Persian martyrs, and of the Syriac writings of Christian Persians in this period, lends this work a specific value. Eventually Persia became the refuge and home of the followers of Nestorius; their unhappy heresy and schism still drag out a wretched and dishonorable existence. In this work the reader will find a description of two other interesting phases of early Christian history, the peculiar monasticism of the Persian Church and the great theological schools of Edessa and Nisibis, so flourishing in their time that they excited the envy of a Cassiodorus, and moved him to plan the establishment of a similar theological university at Rome. M. Labourt has made good use, at first hand, of original Syriac chronicles and historical materials, also of the epoch-making labors of Assemani. In the last three decades the researches and publications of French Catholic writers in the field of Syriac ecclesiastical literature and history, notably among the Nestorians, have made it possible to undertake such a work as the one before us. M. Labourt confesses at every page his indebtedness to such distinguished scholars as Bedjan, Graffin, Parisot, Duval, Chabot, François Martin and others. We are pleased to notice in the bibliography the titles of two of our doctorate dissertations, Dr. Carr's on Thomas of Edessa (1898) and Dr. Vasschalde's on Philoxenus of Mabbogh (1902). The house of Victor Lecoffre deserves congratulation and encouragement for the zeal and enlightened spirit with which they have undertaken the creation of a general ecclesiastical history that shall in some way correspond to the fulness of modern knowledge and the ripe perfection of modern critical method.

THOMAS J. SHAHAN.

Die Elemente der Erbsünde Nach Augustin und der Frühscholastik. Von Dr. Joh. Nep. Espenberger. Kirchheim: Mainz, 1905. 8°, pp. 184.

This investigation into the notion of original sin as conceived by St. Augustine and the earlier Schoolmen—faithful echoes as these were of the master—is a welcome contribution to the history of dogma. Perhaps the best feature of the work, aside from the scientific value of the research itself, is the sympathetic spirit in which it is conducted. Saint Augustine more often had in mind the discomfiture of his ad-

versaries than the systematic treatment of his subject. The hesitations, conflicting statements, and even doubtful assertions which have puzzled so many students of the great Latin Father in their efforts to ascertain his view of original sin can only be understood by making due allowance for the different opponents with whom he had to deal, the nature of the various controversies in which he was engaged, the growth of his own mind in the meantime, and the lack of a clear objective plan in his earlier writings. All these influences the author has taken into account. Justice is done to the shifting points of view which the ardent Bishop of Hippo was compelled to take in response to his intellectual environment, and the result is that his views are reconstructed in their actual historical framework and concrete setting.

The author first studies St. Augustine's attitude of mind during the controversy with the Manicheans, who held to the eternal coexistence of a good and evil principle. Here the African Father's mind is aflame with indignation. He protests that evil is not necessary, but an outcome of free will; that no nature is injured by sins other than its own; and that whether the origin of the human soul be through parental descent, preëxistence, or creation, there is no such thing as substantial evil in man's constitution. Of course, Saint Augustine in the second case had actual sin only in mind, and could consistently affirm later, when taken to task by the Pelagians, that there was a racial sin which all men inherited at birth, contracted, but did not commit. Yet the sweeping character of these phrases has led some critics to think that Saint Augustine himself during this early period did not unhesitatingly accept the reality of original sin.

Not so our author who is careful to show that Saint Augustine held this doctrine firmly even then, although laying less stress upon it. He was content at this time to show the absurdity of believing that human nature was substantially compounded of good and evil principles. The very character of the Manichean pessimism, which he was refuting, called for no emphatic insistence on the reality of inherited sin. But when the Pelagians soon after set forth their optimistic views on human nature, it became necessary for Saint Augustine to insist emphatically on the inheritance of guilt and evil which they were trying to suppress. The expressions which seem so incompatible with an admission of original sin should be read in the light of this Manichean controversy. Tourmel is wrong, says the author, in interpreting Saint Augustine's vacillation as due to mental indecision. The objective fact in the matter is that Saint Augustine is not betraying his doubts on the existence of original sin, but striking hard at the central issue raised by his opponents. This preoccupation

it is which explains why, when arguing with the Manicheans, he nowhere identifies original sin with concupiscence, a favorite procedure with him when combating the Pelagians.

It must be acknowledged that the exigencies of debate had much to do with the greater or less stress laid by Saint Augustine on certain topics. The explanation is human, psychological, and fair. Consistency may be a jewel, but few special pleaders care to wear it in their crown. We are all over-insistent when it comes to establishing a point in the teeth of opposition, and Saint Augustine himself found it no easy task in the evening of his life to reconcile all his statements, and to make the lion of controversy lie down peacefully with the lamb of contemplation.

The Pelagian controversy shows St. Augustine in a new rôle, and to this our author next turns his attention in the second chapter. "It is as clear as sunlight," to use Saint Augustine's own expression, "that all men were seminally precontained in the first man and became a mass of sin in him, Adam's sin changed, vitiated, and rendered obnoxious all human nature." This was the view which Saint Augustine gathered from the scripture texts and the writings of his predecessors and contemporaries. It was heresy pure and simple for the Pelagians to hold that Adam's sin affected himself alone, and not his posterity. All men were potentially in the first man's loins, and there was a physical and moral solidarity between them and their chief. They perished with him, because his sinful nature became theirs at birth. The parallel which St. Paul drew between Adam in whom all men sinned and Christ in whom all men were again restored to justice, left no room according to Saint Augustine for the fine-spun evasions of Julian and Pelagius.

It was not true, therefore, to say that men are in the same condition now as Adam before he sinned, or that his sin had to be re-committed by imitation before it could be contracted. Sin and guilt, not merely the penalties of sin, passed from sire to son, and it remains in them until remitted. Only the first sin of Adam was so inherited. "Gout is transmitted and bodily ills also; why then should we find difficulty in thinking that the evil state of the first man's will is inherited by his descendants?" It is another who committed the sin, but yet that sin becomes truly ours and is inherent in us by the very contagion of our descent. It is as absurd to speak of an imputed concupiscence as of an imputed sin. True, as Julian says, a sin without free will is impossible. But original sin is from Adam's will, and need not, therefore, be the object of ours. Had human nature not sinned in the free prevarication of Adam, it would have been trans-

mitted sinless. Original sin is, therefore, one in all, and in all is truly sin.

What view does Saint Augustine profess with regard to the nature of this racial sin? Into this question the author next enters. It is the possession of that vitiated nature which Adam handed down that makes every man a sinner, and it is concupiscence especially that constitutes our inherited vice. This remains even after baptism, which remits the guilt and penalty but does not actually remove the evil of carnal desire within us. Unbaptized children, because of the guilty concupiscence inhering within them, are cut off from God and made subjects for condemnation.

This idea of "concupiscence as guilt" is a hard one to investigate in Saint Augustine. He cannot have meant by it a substantial evil, because there was no idea so abhorrent to him as this Manichean fiction, no idea more repeatedly disavowed. It was a privation, a sickness, a languor, an accidental half-something, not a foreign evil substance conjoined to our nature as the Manicheans imagined. Nor was it a positive evil quality, although he frequently calls it such in pretty strong terms.

The exact relation which Saint Augustine conceived between concupiscence and guilt is a matter of much controversy among critics. Our author's view, supported by a large number of texts and considerations, is that Saint Augustine regarded original sin as guilty concupiscence within us, the cause of this inherent guilt of concupiscence being the privation of original justice. He takes issue sharply with those critics who hold that the great Latin Father so far forgot himself as to try to derive the notion of guilt out of the irresistible character of concupiscence itself. He contends that Saint Augustine laid so much stress on the evil power and guilt of our inherited carnality in order to refute the Pelagian claim that the "war in our members" was an unmixed natural good. But it was far from Saint Augustine's thought to identify original sin completely with concupiscence, and so to forget its relation to Adam's transgression.

The second part of the volume is devoted to a study of the earlier Schoolmen, the Anselmic, pro-Augustinian, heterodox and miscellaneous groups. The historical results of the investigation are added at the close. Here it is especially pointed out that neither Saint Augustine nor the earlier scholastics kept clearly apart the constituent and the consequent in the guilt of original sin.

The volume is the fifth in the series of "Investigations into the history of Christian literature and dogma" edited by Drs. Ehrhard and Kirsch. It is the clearest and fairest presentation of Saint

Augustine's views on original sin that we have thus far seen. It is to be regretted that the author did not prepare an analytical table of contents.

EDMUND T. SHANAHAN.

La Famille Celtique, Etude de droit comparé. Par H. D'Arbois de Jubainville. Paris: Bouillon, 1905. 8°, pp. 221.

To the discovery of the Laws of Hammurabi, first edited (1902) by the Dominican savant, Victor Scheil, we owe this little book of a great scholar. In the light of the Assyrian text of Hammurabi de Jubainville studies a portion of the most ancient Keltic legislation as now preserved in "The Ancient Laws of Ireland" and the "Ancient Laws and Institutes of Wales." The law-treatises and documents in these works do not date, in their present form, beyond the eleventh century, but they seem to embody and to rest on much older materials, and even to represent in a large measure the legislation of the Keltic world while yet pagan. The savant who executed with such brilliancy the comparison of the Homeric and the ancient Keltic culture and civilization, might justly consider himself not unequal to the task of studying comparatively the earliest laws of Ireland and the earliest laws of the Semitic world. He has confined himself to the examination of the most ancient texts concerning the family among the Kelts, and his material is divided into two books. In the first he studies the ancient Keltic family, in its formation, its responsibility for crimes and its disposition of property. In the second book he studies the pagan Keltic marriage and the irregular relations between the sexes. It is well known that there was current in the Greco-Roman world no little malicious gossip concerning Keltic immorality; St. Jerome, in writing against Jovinian, makes some ugly statements that in another age would cause him to be ranged with Gerald Barry as a calumniator of the Keltic races. M. de Jubainville says (9, 192): "il ne faut pas toujours accepter sans reserve ce que les historiens grecs racontant d'après des récits de voyageurs." As an illustration he adds that the famous statement of Herodotus (I, 199) concerning the enforced immorality of the women of Assyria must be henceforth read with considerable reserve in view of articles 129 and 181 of the Laws of Hammurabi. We recommend this little work to all who are interested in the history of comparative legislation, ancient sociology and morality, or the institutions of pagan Kelticdom. There is food for all such in its learned pages.

THOMAS J. SHANAHAN.

Justin, Apologies, texte grec, traduction française, introduction et index. Par Louis Pautigny. Paris: Picard, 1904. 8°, pp. 198. (Textes et Documents pour l'étude historique du Christianisme, publiés sous la direction de MM. Hippolyte Hemmer et Paul Lejay. Vol. I.)

The publishing house of Picard undertakes with this volume the production of a series of early patristic writings, Latin and Greek, primarily for the use of seminaries and universities. The text of each selected work will be taken from the latest or most approved edition, and each work will be provided with such necessary "subsidia" as an introduction, a translation into French and an index. The introduction will furnish at first hand what is essential to a literary history of the work in question—date, author, analysis, doctrinal peculiarities, manuscript-tradition, text-criticism, and such other preliminary information as may be called for in particular cases. This series is destined for the use of students of ecclesiastical history and institutions, not for general academic use. It can very well, however, be introduced in the higher classes of our colleges, until such time as we bestir ourselves and produce its counterpart in English. Placed in the hands of the more serious students, it would perhaps rouse an interest in the most ancient literature of the Christians. Our Catholic youth are only too often left in ignorance of the glories of their religious ancestry. It is needless to say that in every Catholic seminary of theology this series should be at once introduced, and the students encouraged to purchase the volumes regularly. As they cost only fifty cents apiece, there is no reason why the entire series should not become the personal possession of every young ecclesiastic. Every priest on the mission could well afford to purchase this series; its handy form and the convenient disposition of the material, make it a pleasant companion in the hours of quiet study or during the tedious and often wasted hours of travel.

THOMAS J. SHAHAN.

Le Grand Schisme D'Occident. Par L. Salembier, 3d ed. Paris: Lecoffre, 1902. 8°, pp. 410.

Le Cardinal Louis Aleman, président du concile de Bâle, et la fin du grand Schisme. Par Gabriel Perouse. Paris: 1904. 8°, pp. 513.

The Council of Constance (1414–1418) will forever attract the attention of historians, ecclesiastical and profane. It drew the virus that had been gathering in the ecclesiastical body for fully two hundred years, and it re-established the fundamental unity of ecclesi-

astical direction and administration that had been criminally interrupted by the election (1378) of Robert of Geneva as Clement VII in opposition to the legitimate pope, Urban VI. For forty years the papacy was a bone of contention thrown down in the great arena of the world, and the struggles for it went on in ever-increasing dramatic confusion, until the Catholic heart sickened unto death during the first decades of the fifteenth century. Martin Luther is the first-born of this unholy period, for though he appears in the flesh only a century later, all the conditions of his being were now laid. The all-dominant papacy of the thirteenth century was socially insulted and abused by Philip the Fair at Anagni, and no lightning of moral retribution consumed him. Its popular standing was deeply affected by the financial abuses of Avignon, and the numerous sacrifices and betrayals made by the contending claimants for the high office, in the effort to sustain a following. All the ancient heresies concerning the constitution of the Church found tolerant listeners and eloquent exponents. With the unity of the Church went her dignity and prestige—small laymen of every ilk clambered aboard the mighty hulk that was drifting heedlessly on the stormy waters and pillaged it from top to bottom. It is truly the drama of the ecclesiastical ages, in whose quick succeeding scenes love and terror, indignation and apathy, sudden elevation and as sudden abasement, splendid renouncement and finical chicanery—in a word, all the virtues and all the vices, all the passions and all the motives, of Christian humanity, lay and ecclesiastical, come to the front. It was like some solemn and exhausting diagnosis of an ailing imperial patient, while outside raged an indescribable warfare, a "*bellum omnium contra omnes*." The Protestant Reformation is unintelligible without a clear sense of what led up to the Council of Constance, and what were the results of that assembly. M. Salembier has condensed into nineteen crowded chapters the principal events of the Great Western Schism (1378-1418). His exposition is luminous and sufficient, well-ordered and strongly documented. He is one of the last-comers in a line of scholarly investigators like Finke (1889, 1896), Ehrle and Denifle, Eubel (1894, 1900), Kneer (1895, 1901), Pastor (1890), Valois (1896, 1902), Gayet (1889), Fages (1892, 1901), Rocquain (1897), Guiraud (1897), Mandonnet (1900), Rosler (1893), Souchon (1899), and Scheuffgen (1899). M. Salembier is himself a meritorious investigator, as is shown by his work on Cardinal Peter d'Ailly, the ecclesiastical soul of the entire period (Lille, 1886) and by other contributions. In this period French writers have hitherto waited on Italians like Dom Luigi Tosti, in his "*Storia del Concilio di Costanza*" (Naples, 1853)

and earlier Germans like Lenz (1874) and Constantin Höfler (1861-1871) whose numerous writings on the fourteenth and fifteenth century relations of the papacy with France and Germany are known to all students. This scholarly and accurate volume of M. Salembier is well worth the perusal of all students and teachers of ecclesiastical history. It may be added that a sincere and enlightened ecclesiastical spirit dominates the book, without interfering with the frankness and honesty of the author's historical judgments.

2. In five hundred pages M. Gabriel Perouse sketches for us the career of Cardinal Louis d'Aleman, who died archbishop of Arles (1450), and was almost immediately the object of a popular local veneration which took on eventually such proportions that in less than a century Clement VII issued a formal bull of beatification (April 9, 1527) and gave to his ancient "cultus" in the Church of Arles the authority of the Holy See. Yet this man was the soul of the schismatic council at Bâle, and for ten years (1439-1449) led the forces of conciliar parliamentarianism, preached the return to Avignon, was the center of all anti-Italian combinations, caused the ridiculous deposition of Eugene IV, and selected as his successor Felix, ex-Duke of Savoy, the last of the antipopes, and a member of the family of that other Clement VII who had first entered on the broad paths of the Western schism! It is true that he died in union with the Apostolic See, and that his mildness, patience, hospitality and other personal virtues were admitted by his contemporaries, and especially applauded by the population of Arles and the neighboring territory. He is a somewhat perplexing figure in history. Though clearly in good faith in the ten years of energetic pursuit of the ideals of ecclesiastical parliamentarianism and French supremacy, with which he closed his agitated life, he had nevertheless accepted fully in practice the traditional Roman interpretation of the work of Constance that Martin V made daily plain and clear to every one. Aleman served under that pope in the financial bureaux of the Curia, was papal legate in Bologna, cardinal in 1426, and remained always personally attached to Martin V. He was one of the fourteen cardinals who elected the Venetian Gabriel de' Condulmieri as Eugene IV (1431-1447). It is possible that personal pique against Eugene had something to do with his attitude at the Council of Bâle, though M. Perouse (p. 117) denies it with firmness. In any case, after his appearance at Bâle (1434) Aleman entered with spirit into the work of this ecclesiastical parliament, considering it as the divinely given means of restoring peace among Christians, extirpating heresy, and executing long-delayed projects of reform. After the departure of Cesarini

(January, 1438), Aleman became the president of the council, put through the deposition of Eugene IV (June 25, 1439) in the thirty-fourth session, and brought about the election (November 5, 1439) of Amadeus of Saxony, as antipope, under the name of Felix V. He had now reached the acme of his career; the next decade was one of disappointment and humiliation. It closes with the abdication of Felix at Lausanne (April 7, 1449) and the rehabilitation of Aleman (May 19, 1449, but antedated January 18). The Council of Bâle had lasted eighteen years, one month and twenty-four days. It was the most momentous, stubborn, and protracted struggle of the lower orders of the hierarchy to capture the administration of the universal Church. During the greater part of that parliament its speaker had been Aleman. His life is therefore practically the history of the actual doings at Bâle. The work of M. Prouse is written throughout at first hand. The materials are taken from the best lives of Aleman, notably those of the Bollandists (September, V), of the *Gallia Christiana* (1715) and the *Gallia Christiana Novissima* of MM. Albanès and Chevalier (1899-1900). The history of Aleman's financial administration in the service of the Curia is narrated with the aid of the special works of Gottlob and Ottenthal, the Bologna legation from the city histories and the chronicles in Muratori's "*Scriptores*," the life of Aleman at Arles from the above-mentioned documentary supplement of Albanès and Chevalier, also from the departmental archives of the Bouches-du-Rhône. The account of the proceedings at Bâle is very largely drawn from the minute and conscientious chronicle of John of Segovia (*Historia gestorum generalis synodi Basileensis*), with the aid of the introduction of Haller to the volumes of his "*Concilium Basileense*" (1896) and the seventh volume of Hefele's *History of the Councils*. M. Prouse has in turn labored assiduously in the Roman archives, also in those of Paris, Florence, Munich, Geneva, and Bâle, with more success for the first years of the council than for its period of decline. He has also utilized the studies of Cecconi on the Council of Florence (1869) and the "*Commentarii de gestis Basileensis Concilii*" of Aeneas Sylvius (*Opera*, Basileae, 1551) very favorable to Aleman and reflecting the general attitude of the members of the Council toward the Cardinal. M. Prouse furnishes also very curious and rare information about the antipope Felix V, his career previous to his election and his short-lived tenure of office. A good bibliography and a conscientious index make the work very serviceable to all students of history. The spirit of the author is an impartial one, and his numerous judgments are usually based on contemporary materials "*de bon aloi*." It is really one chapter of the

history of fifteenth-century ecclesiastical parliamentarianism, but minutely narrated and solidly documented.

THOMAS J. SHAHAN.

Life of Saint Elizabeth of Hungary, Duchess of Thuringia. By Count de Montalembert, translated by Francis Deming Hoyt. New York: Longmans, 1904. 8°, pp. 493.

The life of Saint Elizabeth by Montalembert long since conquered its place as a classic of nineteenth-century hagiography. It is the work of an ardent and chivalrous soul; throughout its pages one detects a constant interfusion of the author's noble personality with the quaint and remote times of the saint. It is also a chef d'œuvre of French narrative style, and a work consecrated by the universal approval of scholarly Catholics of every tongue. Its delicacy of sentiment, its sweet graces of exposition, its grasp of the strong and healthy mysticism of Elizabeth's soul, its picturesque "vision" of mediæval life, its solid learning, local color, and philosophico-historical description of the social, artistic and religious background against which Elizabeth lived out her few but eventful years, lend the book an undying charm: it is hard to imagine an age so barbarous as not to admire this gem of pious and elevating narrative. The translator has done his part well; the vigor and grace of the French are rendered with fulness and accuracy. An index would have been a very desirable addition.

THOMAS J. SHAHAN.

Saint Odon (879-942). Par Dom du Bourg. Paris: Lecoffre, 1905. 8°, pp. 214.

The career of the famous founder of Cluny coincides with the first invasion of the fierce Northmen who put an end in France and Germany to the last lingering phases of the old classical life and culture and ideals, and opened the true Middle Ages. They were finally conquered, not by the sword, but by the gospel, and by the gospel as preached in the lives of men like Odo and his successors, first at Cluny in the iron years of the tenth century, and then in the countless homes of monastic piety that acknowledged the rule and lived the life of Cluny. Odo is at once reformer, statesman, and ecclesiastical writer. His life fits in at many points with the public history of the Church in France and Germany and at Rome itself. An ardent student and an indefatigable traveller in the interests of religion, his soul is possessed by many noble ideals, the noblest of them being the absolute devotion of self to the divine service in the footsteps of the great Benedict. The reader will easily recall the pages of Thierry's

"Réécits Merovingiens" or Montalembert's "Monks of the West," as he peruses this work, in which piety, grace of expression and learning have each their part. St. Odo will always exercise a fascination on the historian, if only as the founder of the great mediæval "seminary of Popes" whence issued the illustrious line of men who knew intimately what rights belonged to the Church inalienably, and had learned by precepts and example and practice how to so live as to defend those rights "usque ad sanguinis effusionem." The papacy of the eleventh, twelfth and thirteenth centuries is truly the work of Odo and the Benedictines who after him maintained and confirmed the most influential of the numerous mediæval reforms of the Rule of Saint Benedict.

THOMAS J. SHAHAN.

The House of God and other Addresses and Studies. By Rev.

Thomas J. Shahan, D.D. New York: The Cathedral Library Association, 1905. 8°, pp. 428.

The latest contribution from Dr. Shahan to Catholic literature, already deeply indebted to him, might, at first sight, seem to consist of parts that have little to connect them into a cohesive whole. What, for example, can there be in common between an address that sets forth, with exquisite analysis, the symbolism and the practical uses of the material church in Catholic truth and worship, and another discourse devoted to the undying memory of Ireland's best beloved martyr, Robert Emmet? But, in looking beneath the surface, we find a unifying thread of thought and sentiment. The thought is Faith and Fatherland—two disparate ideas, it is true, but in the Irish Celtic mind, as closely connected as the convex and the concave circle. And, it is needless to say, Dr. Shahan, while an American of Americans is also *Hibernicis ipsis Hibernior*. Heredity more peremptory than any oracle has imposed on him the command: *Antiquam exquirite matrem*; and historian of the Church's glories and tribulations need not change his rôle when he exploits the history of Erin.

The greater part of the book's contents consists of addresses delivered before audiences of a very mixed character, as far as intellectual standards are concerned. Dr. Shahan's skill and mastery over his subject are seen in the fact that while his treatment of each topic is simple enough and lucid enough to entertain and instruct the unlearned, the scholar can perceive in it the grasp of mind that indicates the trained historian. Is it an accidental coincidence, that an address, perhaps the finest of all, has a title that corresponds to that of a chapter in Mr. Davitt's "Fall of Feudalism in Ireland" *Rome and Ireland* with the position of the two terms inverted—*Ireland and*

Rome? The antithesis of the titles is not greater than the contrast between Dr. Shahan's point of view and that of Mr. Davitt. And we recommend this one as a corrective for what is distorted in the point of view represented by the other.

No one can read these beautiful discourses without a feeling of pleasure. Those who know him, however, will feel a tinge of regret caused by the reflection that circumstances do not permit Dr. Shahan to devote his talents to produce a work that would rival the fame and counteract the anti-Catholic bias of Hallam. Here and there one observes some oversights that ought to disappear in a second edition. For example, inspiration for a witty dialogue between the ghosts of Byron and Moore might be drawn by a new Lucian from a passage which ascribes the *Irish Avatar* to "the greatest master of Irish emotional thought."

JAMES J. FOX.

Studies in Religion and Literature. By William Samuel Lilly. London: 1904. 8°, pp. 320.

Studies Contributed to the Dublin Review. By the late Dr. J. R. Gasquet, with an introduction by Bishop Hedley. Westminster: Art and Book Co., 1904. 8°, pp. 349.

Etudes de Critique et d'Histoire Religieuse. By E. Vacandard. Paris: Lecoffre, 1905. 8°, pp. 390.

That indefatigable Catholic publicist, Mr. W. S. Lilly, presents us in his latest volume with a series of papers that deserve to attract the attention of all cultured readers. They are all reprints, but are not therefore antiquated or uninteresting. Our author has a correct and Catholic taste in the choice of his subjects. We might say that the essays on Ghost Stories and The Ludicrous are not quite in the same category as Shakespeare's Religion, the Mission of Tennyson, Walter Savage Landor, Honoré de Balzac, Savonarola and Cardinal Wiseman. Hence the unity of the volume is broken; one cannot with entire satisfaction add it to his collection of historical essays. Mr. Lilly belongs among the British essayists, no slight praise when we recall the noble line of his predecessors. His style is simple, clear and picturesque; his views are sane and modern, while old and established things have his respect and sympathy. Above all, his writings are marked by a certain kindly humor and tolerance that he seems to be proudly conscious of if we trust to the fine lines of Goethe on the title-page.

2. The late Dr. Joseph Raymond Gasquet was an English physician whose time and thoughts were not entirely absorbed by the practice of his profession. He was educated at Oscott and at London

University College School, and was a lifelong and intimate friend of Cardinal Manning. Patristic literature and the great schoolmen were his beloved studies, apart from his professional interest in mental diseases. Many of our readers will no doubt remember the articles that are here reprinted from the "Dublin Review." They deal with such subjects as the Apostles' Creed, the Early History of the Mass, of Baptism and Confirmation, the Canon of the New Testament, St. Ignatius and the Roman Primacy, Hypnotism, the Physiological Psychology of St. Thomas, the Arguments for the Existence of God, and Taine's French Revolution. Bishop Hedley says rightly that they present a very large amount of research in a clear and readable form, are never misleading, and were when written well abreast of all that was important in the books or periodical literature of ten or twenty years ago. We recommend in a particular way the lengthy study on the Early History of the Mass (129-209). The average student will learn from it to appreciate the labors of a host of scholars who have been devoting themselves in this generation to that most attractive of historical themes. The remark of his Benedictine friend, Father Birt, is apposite: "This corpus of ecclesiastico-archæology will be found of special value, because being the work of a layman, it may possibly appeal to a class which looks with habitual suspicion at anything that proceeds from a clerical source."

3. This volume of the Abbé Vacandard contains the following studies: The Origins of the Apostles' Creed, the Origins of Ecclesiastical Celibacy, Episcopal Elections in the Merovingian Period, the Church and Ordeals, the Popes and the Massacre of St. Bartholomew, the Condemnation of Galileo. In general his methods and the conclusions are what we might expect from the learned historian of Saint Bernard. The essays on the Massacre of St. Bartholomew and on Galileo are admirably well done: they can be read with profit by Catholics and Protestants. The tone is throughout correct, the narrative critical and calm, the result seldom much different from the usual Catholic positions, but reached scientifically and therefore unassailable. M. Vacandard possesses the gifts of an historical essayist; breadth of knowledge, skill in the treatment of dry and ancient material, sympathy with his subject and his time, and an historical style that can be commended to all youthful students as worthy of analysis and imitation. Every such volume of ecclesiastico-historical essays is a positive gain, not only to Catholic circles, but to that liberal-minded section of the non-Catholic world, which grows daily larger, and whose rational adhesion to historical truth in long-controverted

matters is a matter of prime importance if we would ever destroy in the English-speaking world the evil legend of anti-Catholic history.

THOMAS J. SHAHAN.

Lezioni di Diplomazia Ecclesiastica, dettate nella Pontificia Accademia de' nobili Ecclesiastici. Da Monsignore Adolfo Giobbio. Rome: Fr. Pustet, 1904. Vol. III, pp. 646. Ten francs.

This third volume of the well-known work of Mgr. Giobbio deals with the administration of the sacraments from the viewpoint of the relations between Church and State. Naturally, with the exception of matrimony, such a work finds no subject-matter in lands where the separation of Church and State is complete, fundamental, and honestly carried out. It is different, however, in all those lands where there yet exists a politico-ecclesiastical union of some kind, as in Europe. In these lands baptism and ordination, *e. g.*, are surrounded by not a few ordinances established by the state, and accepted, with more or less freedom of action, by the Church. Our author describes and appreciates all such legislation; his work is therefore, primarily of inestimable value to those young ecclesiastics who are destined one day to represent the Holy See and Catholicism in the various states that acknowledge yet the ancient close political relations with the Church. The greater part of the work is devoted, as might be expected, to the sacrament of matrimony. After an account of the historical origin and present character of civil matrimony in the various Christian states of the world, and a similar description of the origin and growth of the juridical concept of civil matrimony, Mgr. Giobbio discusses the theoretical question of the rights of the state with regard to the matrimonial contract. He then proceeds to exhibit the civil legislation concerning certain impediments of marriage, both diriment and prohibitive, also concerning dispensations, and the celebration of marriage. Several paragraphs are devoted to civil legislation in connection with the Tametsi. Particularly interesting and useful to all ecclesiastical readers and students are the pages (384-502) on the dissolution of marriage or divorce. He follows at some length the growth of divorce in the civil law, notably since the Reformation, of which it is a direct result. The various reasons for absolute divorce, put forth by all its ancient and modern partisans, are set forth and sufficiently refuted, and the evils of this habit made plain. This is at once the best and the timeliest material that the book offers. Students of theology and social questions will find here a good conspectus of Catholic theological doctrine concerning divorce. Procedure in matrimonial cases is also affected by civil legislation,

the details of which are set forth by our author. Finally the growth and present condition of civil legislation concerning the "civil records" or official registry of births, deaths, and particularly marriages, is exhibited with the usual fulness and sufficiency. Eleven important documents are printed at the end of the volume in Italian translation. Among them certain *postulata* presented to the Vatican Council concerning the number of marriage impediments and mixed marriages are of general Catholic interest. The American reader will appreciate the liberties of the Church in the United States when he reads (p. 579, 584) a few of the dispositions of Russian civil legislation concerning the hearing of confession and the ordination of ecclesiastics. *Usquequo, Domine, Usquequo?*

We strongly recommend the three volumes of Mgr. Giobbio to all our readers; they will enlarge their theological culture, even if they do not offer any immediate and practical advantage in a land where the Church enjoys her original and innate freedom, and asks from the civil order only justice, without privilege or exceptional favor. At the same time, as this treatise is meant for young ecclesiastics, it is so constructed that the doctrine of the Church and her irreducible rights and claims are carried along from section to section, and interwoven as it were, with the exposé of the civil legislation. We await with pleasure the fourth volume on public worship and Church property.

THOMAS J. SHAHAN.

Das Buch der Bücher. Gedanken über Lektüre und Studium der heiligen Schrift. Von P. Hildebrand Höpf, O.S.B. Freiburg: Herder, 1904. Pp. 284. \$1.00.

This book should be read especially by our parish priests. They will find in it what they are looking for: a solid exposition of Catholic doctrine on the burning questions of the day, a great love for the Sacred Scriptures, and a clear explanation of the methods to be followed in either reading or studying them. The work is perfectly up to date.

What the learned Benedictine says (pp. 167 ff.) on the literary character of Hebrew historiography does not by any means differ from the recent decision given by the Biblical Commission regarding the appeal to implicit quotations. The fact that a biblical text is quoted, even explicitly, from a preëxisting source, is no proof that the sacred author did not affirm what is found in his book. Since there can be no error on the part of the inspired writer, the only question is, whether or not he speaks *as author*, that is to say, whether or not he addresses himself to his contemporaries and to his readers

"*proprio nomine.*" (See our articles on History and Inspiration.) When Father Höpfl denies the strictly historical character of some sources quoted in the Bible, he first proves that the sacred author has the intention to make use of those sources for a religious purpose, without guaranteeing their strictly historical character. Thus then Höpfl shows that the inspired writer does not affirm "*proprio nomine*" the historical details of his contradictory sources.

H. POELS.

De Sacra Traditione, contra novan hæresim Evolutionismi. Auctore L. Billot, S.J. Romæ: 1904. Pp. 137.

In the last number of the BULLETIN we called attention to a work by Fr. Lacome, who not only points out the false philosophical principles of some apparently "historical" theories, but at the same time indicates the way to solve the great historical questions, which are nowadays so eagerly discussed and which touch upon the root of Christian belief. Since Fr. Billot is not a historian but a philosopher and theologian, he confines himself to the mere refutation of modern "evolutionism." He speaks, *e. g.*, in such a way of the rôle assumed by Tradition in the centuries before Abraham (pp. 20-21), that we must suppose the learned scholar did not even intend, in writing this brochure, to deal with the positive facts, at the present time generally acknowledged.

Regarding critical studies, Fr. Billot in point of fact proves two things: first, that we must carefully distinguish the historical data from the assumptions of false philosophical systems; secondly, that the results of our critical investigations of the Bible and Church History can and must be controlled by the infallible doctrine of the living Church itself.

The Church is not merely an aggregation of individuals and nations. It is the divine and everlasting institution of Christ: the Holy Ghost abides with her "forever." At all times the Church is the authorized and infallible witness of divine revelation. In the sense in which it is understood by the Evolutionists, "relative truth" implies the denial of the inerrancy of the Church. We, Catholics, know that no hypothesis set forth by critics can be true which is opposed to the teaching of that infallible witness of Christian revelation, either in the first or in the twentieth century. Opinions, however, held by all the theologians of our age, or even of several centuries, are not *per se* the doctrine of "the Church"! (Cf. BULLETIN, 1905, pp. 160 ff.)

It stands to reason that this divine character of the Church does

not affect "criticism." The same may be said of every hypothesis set forth by philosophers, scientists, geologists or astronomers. The shipwreck of some few critics proves nothing against the lawfulness and need of a truly critical and apologetic treatment of scripture and church history. There is no one who would interfere with Catholics in the philosophical study of Christian revelation, because of the failure of so many representatives of the scholastic methods!

Therefore Fr. Billot cannot be supposed to address himself to Catholic critics at large. His work does not contain a single argument against those Catholic scholars who maintain that in the apologetics of our day there is need of a thoroughly critical investigation of the historical foundations, on which the scholastic divines build their philosophical and theological systems.

Concerning the "living faith" and "evolution," we refer our readers to the preceding number of the BULLETIN, pp. 158 ff. There we have explained why "Evolution," in the modern and full sense of the word, cannot be admitted by Catholics. But some theologians do not seem to realize that no theories, nowadays, are more dangerous to the Catholic Church than those of the apologists, who exclude every kind of "evolution" from the history of the origins of Christian institutions and teachings. Historical science is forging the strongest defense of Catholicism against Protestantism that has yet been offered; let us hope that our own theologians will not treat history and criticism as an enemy of the Church, because of the ruin of some scholastic systems.

The readers of our studies on "History and Inspiration" know sufficiently in what light we view the theories of Fr. Loisy. But, in our opinion, Fr. Billot ought to have laid more stress on the fact that a writer does not necessarily deny either the historical character of an event related in the Gospels, or the possibility of proving it, if he denies the possibility of proving such a determinate event according to all the requirements of merely historical or critical methods, without appealing to the *special* reliability of the witnesses and the special character of the Church, the belief in which is already supposed to be an "obsequium rationale."

HENRY A. POELS.

Liber Jesu Sirach Sive Ecclesiasticus Hebraice, secundum codices nuper repertos, vocalibus adornatus, addita versione latina cum glossario hebraico-latino, edidit Norbertus Peters. Freiburg: Herder, 1905. Pp. xvi + 163.

The title of the work sufficiently indicates the importance of this publication which redounds to the credit of Catholic scholarship.

Since Peters' previous studies on Ecclesiasticus are known to every reader interested in this kind of work, it is almost needless to say that his edition of the newly discovered Hebrew text of this biblical book will be found eminently satisfactory. A comparison between his edition and the text edited by L. Strack and J. Knabenbauer shows the excellence of this new publication.

H. POELS.

Die Parabeln des Herrn im Evangelium exegetisch und praktische erläutert. Zweite vielfach verbesserte und vermehrte Auflage. Von Leopold Fonck, S.J. Innsbruck: Rauch; Regensburg: Rom; New York: Pustet, 1904. Pp. xxviii + 903.

This work has within two years reached its second edition. Possibly, the urgent need of a work on this subject, written by a Catholic, has been a factor in obtaining its success. For the study of the parables of the New Testament has, for a long period, been almost entirely neglected by us. Others have not been so inactive though, in many instances, a diligent search will scarcely reveal the result of the labor expended and in other cases the sole fruit has been the specious presentation of pet theories.

In his exposition, the author has kept in view the profit of the preacher and the catechist. But it has been one of his aims, also, to show the gratuitous elements in the exegesis of Professor Julicher, of Marburg, who is ever ready to find in the parables, in the form in which we possess them, the reflections of the first Christian generation. The author is equipped for his work with information gathered during several years' sojourn in the East. This knowledge of the manners and customs and the habits of thought of the people of Palestine shows itself on every page. Among the dogmatic conclusions placed at the end of the exposition of each parable there might be room for further discussion. The changes in this edition to which the author calls our attention are the substitution, in the German version of the parables, of the account of them given in each of the gospels for the harmonized arrangement used in the first edition, additions to the store of information concerning the Orient, selections from the expositions and homilies of the Fathers and an increased bibliography. The richness of the bibliography would, of itself, make the book valuable. It covers sixteen pages and before each parable is placed a list of those works bearing directly or indirectly on its interpretation.

In the preface to this edition, the author tells us that his book was ignored by three leading German reviews to which it was sent. No doubt such treatment of Catholic writings is, in many instances,

prompted by the conviction that our efforts can be of little service to biblical criticism. Our sole way of changing this attitude of indifference is to compel attention by works of solid scientific worth. Happily, in many lines of scriptural investigation, these are now not wanting to us and we can fairly claim the respect and consideration that have so long been withheld.

FRANCIS I. PURTELL.

The gospel according to St. Mark, with Introduction and Annotations by Madame Cecilia, Religious of St. Andrew's Convent, Streatham, S. W. London: Kegan Paul, Trench, Trubner & Co., 1904. Pp. 494.

This is the first of a projected series of Catholic Scripture Manuals primarily intended for the preparation of Catholics for the university local examinations and for use by Catholic teachers. The Vulgate and Rheims versions are used. The commentary is supplemented by a section containing longer notes on those portions of the gospel which the author considers of special importance. This is followed by a description of various Jewish religious beliefs and institutions. The long experience of the author as a teacher should have made her acquainted with the needs of those for whom this work is intended.

FRANCIS I. PURTELL.

Ireland's Story: A Short History of Ireland for schools, reading circles and general readers. By Charles Johnston and Carita Spencer. Boston: Houghton, Mifflin and Co., 1905. \$1.40.

It is not to be expected that we will find in something less than 400 octavo pages more than the merest outline of Ireland's story which, according to tradition, extends from the year 2000 B. C. and which is made to include the story of Irishmen outside of Ireland. One cannot fail to feel in reading this book that the authors had a great deal to tell in the smallest possible space. The result, however, is a very readable story. The legends and facts which make up the earliest periods of the history are pleasingly combined, in fact it is often impossible to separate them, but it is to be hoped that readers will not accept the purely legendary as history. The historians are apparently impartial in narrating the events of Ireland's tragic story and the causes and results which led up to and grew out of them. Among the commendable features of the book are the arrangement of the chapters, which are short, with the names of the ruling English sovereigns at the head of each chapter, the running dates at the top of each page, the half-page summaries at the end of each chapter,

the half-dozen maps, the numerous illustrations and a very full index in which the locations of places mentioned on the maps are also given. These are all elements which make the book well adapted for a child's history or a class or school book. The style, too, is well enough suited to such a purpose, still, it might have been made more attractive to younger and even to general readers. It may be suggested that the pronunciation of the more difficult Irish names should have been indicated, for, in this matter, the reader is hindered rather than helped by such spellings as Cuculaind, Concobar, Usnae, Deirdre, Naisi, which, by the way, should be Cuchulainn, Conchobar (or, even Conor), Uisneach, Noisi or Naoisi.

The four last chapters are a feature which distinguishes this story of Ireland for they give in a few pages much interesting and valuable information about the Irish on the Continent, the Irish in America, the Irish in the British Empire and the Irish Literary Revival. The second of these topics is perhaps the one on which most investigation remains to be made, especially on the Irish in America during the colonial and revolutionary periods. The last chapter will seem too short to the Gaelic Leaguer but, after all, it is too soon for a history of the Gaelic movement which, although it has already accomplished much, has still a long road to travel before the goal of an Irish Ireland is reached.

JOSEPH DUNN.

Socialism, Its Theoretical Basis and Practical Application. By V. Cathrein, S.J. Revised and enlarged by V. F. Gettelman, S.J. New York: Benziger, 1904. 8°.

This is a translation of Father Cathrein's treatise on Socialism. Originally a chapter in his large work on Moral Philosophy, it was published as a monograph, and later enlarged into a distinct volume. It has gone through eight editions and has become a book of 370 pages. The Encyclicals of Leo XIII on the Condition of Labor and on Christian Democracy are printed as an appendix.

The work of Father Cathrein has received universal praise for its accuracy, scholarship, searching criticism and effective presentation. No antagonist of Socialism who holds the Christian view of life can afford to neglect it. The book has been so long before the public that detailed account of its contents need scarcely be given. It is a pleasant task to recommend it most highly.

Whatever limitations there may be to the usefulness of this work, they are due not to the author but to the nature of refutations generally. If the propaganda of Socialism were a purely intellectual process and directed to minds largely independent of sympathy and

interest, a treatise such as that before us would be adequate to all practical needs. But the intellectual is a minor element in the propaganda of Socialism. There are undeniable social facts, personal experience in the workman's life, feeling shrewdly used and carefully appealed to, all of which are directed to awakening in the minds of the masses the impression that the administration of our government is selfish, capitalistic and insincere; that the institutions of government promise no relief. When this despair is engendered, the work of turning out finished Socialists runs on easily. After conversion, study begins, zeal develops, lessons are repeated. Those who sincerely differ with the best that Socialism offers, should not, therefore, think that when a refutation is written the movement is refuted. Much more is needed; the process of engendering despair must be checked.

In the United States, where Socialism is unlike the Continental type, it is a question whether or not it is wise to assume a necessary relation between Socialism and Atheism and free love. There is among us a widespread socialistic sympathy that repudiates both. There are many atheists who are socialists, there is a form of Socialism that is logically and professedly atheistical, yet Socialism does not necessarily or always connote atheism and free love. Father Cathrein recognizes this when he says "Socialism, at least as it is conceived by its modern defenders, is in the first instance an *economical system* and only secondarily and subordinately a political system affecting society, the state, the family, etc." (p. 18). There is a tendency among us to rest our case against Socialism by charging it with atheism and free love. It appears wiser to catch the essential tenet and native spirit of Socialism, stripped of accessories and to determine the Catholic attitude to it. Then we may add the secondary phases, and resist them, always growing in strength in our presentation.

The essential tenet—primarily industrial and ethical—may be judged by its spiritual bearings. If the Church as spiritual guardian of man has opposition to make, it should be pointed, discriminating, and reserved. If the Church finds no necessary spiritual evil in the essential tenet of Socialism, it is due to clear thinking and safe leadership, to establish that point and direct opposition to the accessories. That a satisfactory spiritual argument can be made against the central and essential tenet of Socialism seems evident, in view of actual historical circumstances. If the reader of Father Cathrein's able work will take chapter IV, sections I to VI, wherein the author treats the Impracticability of Socialism, he will find it purely practical and industrial, containing the statement that the "economic aims" con-

stitute "the very marrow of Socialism and differentiate it from other systems" (p. 258). The argument which the author makes here is mainly practical and sociological or economic, and hence one for which Church authority would scarcely be invoked. We may study the chapter closely and get from it great assistance, but that reading must be supplemented by actual observation of Socialists, careful study of spiritual bearings and the development of an attitude which is distinctively Catholic. The very excellence of Father Cathrein's work may tend to mislead us into the feeling that in doing so much he has done enough. The spiritual leaders of the people have much to do in life and among the masses if they would understand the real genesis and spiritual meaning of Socialism. No man embraces revolution without grave reason, and Socialism is mental revolution. If sympathetic knowledge of people, of facts, and of popular aspirations accompany the study of refutations as able and complete as this one, we shall soon have a most effective guidance to save the people from the fascinating delusion that Socialism contains.

WILLIAM J. KERBY.

Socialism and Christianity. By Rt. Rev. Wm. Stang, D.D., Bishop of Fall River. New York: Benziger, 1905. 8°.

Portions of this volume appeared some time since, in the *American Ecclesiastical Review*. The work is rather a plea for the Catholic philosophy of reform, than an argument against Socialism. While unsparing denunciation of Socialism is not lacking the two chapters devoted to it are short and cursory. Practicable reform measures are treated in one chapter, after which Bishop Stang devotes his attention to the relation of the Reformation to social decay. The Catholic Reform Movement, False Theories in modern life, A Happy Home, The Surest Way to Happiness, are there discussed in a practical and pointed manner.

The work is full of human sympathy and it is manifestly an expression of genuine love for the laboring classes. There are thoughts and portions of the style that remind one of the imagery and noble ethical pages of Ruskin. The author has the practical judgment which comes from contact with life. Hence a feature of the work which possesses special charm is the teaching of little, homely, neglected habits as important in dealing with the social question. We have to thank the author for many lessons on the value of neatness, cleanliness, good cooking, simplicity and economy. A spiritual atmosphere pervades the work and renders the reading of it most fas-

cinating to one who shares both the faith of the author and his sympathy for those who toil.

WILLIAM J. KERBY.

Constitutional Law in the United States. By Emlin McClain, LL.D., Justice of the Supreme Court of Iowa. New York: Longmans, 1905. 8°, pp. 438.

In this volume of the American Citizen Series there will be found a good analysis of the Federal Constitution and a useful exposition of its more important provisions. Of the "small reference library" not much can be said in commendation. Even the select bibliography of constitutional law makes no mention of many excellent treatises on the Constitution. The references which precede the successive chapters, however, will enable the general reader to make a sufficiently exhaustive study of our fundamental law. The author, indeed, nowhere claims completeness for either his bibliography or his illustrations.

In such a work as the present but little that is new can seriously be expected. The volume, however, recognizes those recent developments of constitutional law which could not have been examined by earlier writers.

Topics which are now of less importance than formerly, such as *ex post facto* laws, bills of attainder and treason have been treated in a manner not far removed from the commonplace. A more interesting subject, eminent domain, is admirably discussed. Taxation, too, is ably examined, but the Constitution, as will presently be seen, is carelessly quoted. Considering their very great importance, the financial power of the states and the power of the Federal Government as to money are very inadequately treated.

The author shows no very firm grasp of the great questions which arose during the era of reconstruction. On page 260 it is asserted that regular state governments were established in the seceding commonwealths "under the provisions of the so-called reconstruction acts (1867)." To this statement of fact there is a very important exception in the case of Tennessee, whose normal relations to the Union had been restored as early as July, 1866. This was a recognition by Congress of the Presidential theory of reconstruction.

On page 32 it is stated that in "a few months" after Washington's inauguration the remaining states ratified the Constitution. Rhode Island did not accede to the more perfect union until May 29, 1790, more than a year after the first President had entered upon his office. Elsewhere in the volume, page 69, a paraphrase of the Constitution introduces an obscurity where there is none in the text of that document. It is there stated that by provision of the Federal

Constitution senators and representatives "are privileged from arrest in all cases except for treason, felony or breach of the peace during attendance at the sessions of their respective houses and in going to and returning from the same." Another instance of obscure writing will be found on page 182, where it is said that "Congress may undoubtedly make railroads, steamship lines, and other methods of transporting the mails, post-roads." The meaning of the author is sufficiently plain to those familiar with the Constitution, but the work is designed for a different constituency. The reader will find on page 139 the following provision quoted from the Constitution: "Representative and direct *taxation* shall be apportioned among the several states which may be included within this union, according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to *servitude* for a term of years, and excluding Indians not taxed, three-fifths of all other persons." In the Constitution "taxation" reads *taxes*, and "servitude" is *service*. Congress, as appears on page 173, shall have power "to establish *an* uniform rule of naturalization." Farther on, page 177, in quoting the Constitution the word *bankruptcy* is substituted for "bankruptcies," and on page 184 "the seat of the government" is made to read *the seat of government*. On page 301 it is stated that Congress is restrained from "abridging the freedom of speech *and* of the press." The familiar provision that "no warrant shall issue, but upon probable cause" is changed on page 313 to "proper" cause.

No attempt has been made to verify every provision of the Constitution quoted in the work of Justice McClain. The errors noticed are such as would occur to any student fairly familiar with the language of the Constitution, but they should not occur in a text-book.

An instance of loose writing is found on page 204, where the author mentions "offices for life." The careless quoting of the Constitution can be explained upon the theory that it was done, at least in part, from memory. This theory, however, does not explain how there could find place in a serious and rather able exposition of the Constitution such a statement as is found on page 30: "The government thus provided was a league or confederation for common defence, and the Congress was to consist of delegates without limit as to number chosen and paid by the legislatures of the different states, those from each state acting as a unit." Turning to the "Articles of Confederation and perpetual Union," page 390 of this volume, we read: "No state shall be represented in Congress by less than two, nor by more than seven members." To account for this slip one must assume that a part of the book was written by deputy and that

the industrious editor sometimes abridges his labors by skipping a paragraph or a page.

In the references which precede the various chapters the works of neither the editor nor the author are discriminated against. *Actual Government as Applied Under American Conditions* is frequently mentioned. The modesty of the author led him to mention *McClain's Cases* only about two hundred and fifty times. This, however, is neither uncommercial nor unconstitutional. Notwithstanding the peculiar method of quoting the Constitution and the existence of an occasional error of the character mentioned, the book is not without considerable value.

CHAS. H. MCCARTHY.

Le Ministère Pastoral de Jean Jacques Olier, Curé De St. Sulpice, 1642-1652, nouvelle édition. Par G. Letourneau, Curé de St. Sulpice. Paris: 1905. 12°, pp. viii + 223.

Over fifty years ago there appeared an anonymous biography of Olier, under the heading: *The Model Parish Priest, or the Salvation of the People*; it was an extract from the extended life written by M. Faillon. Six or seven years ago a valuable history of the Church of St. Sulpice by M. Hamel was published. It was fitting that the portrait of the model parish priest, to whom the Church of St. Sulpice is so much indebted, should be retouched and given a new setting. M. Letourneau has done so with that delicate and sure skill that experience alone can give. In this parish of St. Sulpice which the Bretonvilliers, the Languets, the Pancemonts, and the Hamons had raised so high he found parochial institutions which though over two centuries old were yet like full grown and vigorous trees, yielding abundant and life-giving fruits. His admiration for the work led him to acquaint himself more thoroughly with the wonderful founder of such a thorough and systematic parochial organization. In this way he came face to face with Olier transforming St. Sulpice, which he used to call his little Geneva, into a model parish, as St. Pierre Fournier had done at Mattaincourt in Lorraine. It is with truly filial affection that our author has drawn the features of this great sacerdotal figure, and yet with a modesty and reserve characteristic of St. Sulpice he has not done full justice to his hero. The Jesuit scholar Rapin, so dreaded for his acute and keen sense of sarcasm, gives vent to his enthusiasm, when he evokes in his memoirs the majestic figure of Olier. He shows him trampling under foot the aristocratic prejudices of his family, and refusing the episcopacy in order to become one of these parish priests so despised by the great ones. He was a man admirable for his sacerdotal virtues and his remarkable probity, probably the only parish priest in Paris who did not disgrace himself by communion with Port Royal, or bend the knee

before the idol of a new doctrine,—as pure in his faith as he had always been in his life.

Letourneau, we must acknowledge, does not show us with what prudent and ardent zeal Olier protected his parishioners against the subtle and insidious manœuvres of the famous Jansenist Hamel. We realize that in Olier are resplendent all the virtues of the good shepherd as described by Christ. In order to obtain a better and more complete knowledge of his flock his zeal led him to invent most felicitous expedients, *e. g.*, the division of his vast parish into several sections, the institution of his famous "*catechismes*" so highly praised two centuries later by Dupanloup, his system of instruction for every class of society, his zeal for the formation of the teachers in his schools and the establishment of sodalities and associations for the relief of misfortune and distress; in a word, no member of his parish escaped his vigilant eye or failed to find a place in his sacerdotal and fatherly heart. He spared neither pains nor expense in order to enhance the beauty and order of the divine worship. The divine offices are even yet carried on in the Church of St. Sulpice, with so great a sense of decorum, so fervent a spirit of religion and piety, and the faithful are so assiduous in their attendance, that it may be said without exaggeration, that if St. Charles Borromeo were to reappear on earth, he would find few parishes that would more vividly bring back to his memory the glorious days of his own Milan.

In casting a rather rapid glance over this short biography of J. J. Olier we cannot but remark the justness and appropriateness of what an eminent member of the French hierarchy said to the writer: That great servant of God, Olier, will always be a true master for the parish priest of our age. Everyone might meditate with great profit on the lessons and examples of a zeal so intelligent, so active and so fruitful.

Annexed to the biography is a short sketch of the entire parochial system of St. Sulpice in our days. This sketch is instructive, and suggestive and demonstrates that the parish of St. Sulpice has not degenerated. It is yet a faithful copy of the original. We need not wonder that its influence is felt, not alone in Paris and France, but in foreign lands, owing to the apostolate of those who have studied at the Seminary and have an opportunity to see the whole system in actual operation, so true is the saying of the Cure of Ars: Where the saints have trodden God has trodden with them.

F. M. DUMONT, S.S.

Le Rôle de la Femme dans la Société Contemporaine. Par Raymond Janot. Paris: Lecoivre, 1904. 8°, pp. 244.

In fourteen excellent discourses the Abbé Janot presents a body of solid and timely doctrine concerning the position and duties of

Christian womanhood in our modern society. Girlhood, Christian marriage, the duties of a Christian wife, the mother as educator, priestess of the household, Christian woman, and member of the State—such are the points of view from which the *conférencier* approaches his important subject. The teaching is reliable and sensible, Catholic and rationally liberal in all that pertains to the civil progress of woman and her enjoyment of all the gains and improvements of modern life. There is a notable absence of rhetoric and “emphasis” in these discourses. The author seems too deeply in earnest, and too strongly affected by the gravity of the actual situation in France.

THOMAS J. SHAHAN.

Prælectiones de Sacra Ordinatione, Auctore S. Many, S.S. Paris: Letouzey et Ané, 1905. 8°, pp. 667.

Too high praise cannot be given Professor Many for the successful way in which he has treated this difficult and important subject. The accuracy and thoroughness which he displayed in his earlier treatises, *De Eucharistia* and *De Locis Sacris*, are evident in this his latest production, and will win for it an equally high place in our canonical literature.

Those who are officially concerned with ordinations will find the work especially serviceable. It is the most recent discussion of the discipline regarding the sacrament of orders; it takes into account the very latest decisions; it neglects no point of practical interest. The manner of treatment, full and yet not diffuse, together with the helpful emphasis of the headings of paragraphs by means of larger type, facilitate reference and increase the usefulness of this work to those who are frequently under the necessity of solving doubts and difficulties regarding ordination.

Two general titles, *De Legibus Sacrae Ordinationis* and *De Ritibus Ordinationis*, indicate broadly the field covered by the author, but one must read the matter found under the numerous sub-titles before he can realize the richness of historical information, the soundness of judgment, and the exactness of statement which give to these *Prælectiones* a very special value, and make them as interesting as they are useful.

JOHN T. CREAGH.

The Gentle Shakespeare: A Vindication. By John Pym Yeatman.

Third edition. Dedicated to Appleton Morgan, President of the Shakespeare Society of New York. New York: The Shakespeare Press, 1905. 8°.

This volume, a modern folio of over three hundred pages, deserves serious consideration. It is not so well constructed as it might be,

yet it is too important to be easily dismissed. Therefore, it is held for a careful review. It is a plea for Carlyle's announcement that "Catholicism gave us Shakespere," and it shows from facts, not very philosophically arranged, that Shakespere was a Catholic.

M. F. EGAN.

Reflections from the Mirror of a Mystic. Translated from the work of John Rösbröck by Earle Baillie. London: Thomas Baker, 1905. 8°, pp. 98.

The contents of this book are taken from the original Flemish of John Rösbröck (Ruysbroeck), a famous fourteenth century mystic. The work itself has been done into English by Earle Baillie from Hello's "Oeuvres Choiesies de Rösbröck." It is a neat little volume, tastily arranged, printed on good paper in very legible type. Although the meaning is rarely obscure, still the book is not one that will always instruct or stir up devotion in the mind of the average reader. Its pages seem to be rather the spontaneous expression of an individual soul closely united to God than a studied and deliberate expression of the workings of divine grace. However there is little doubt that those attracted to the study of this branch of theology will find in these "Reflections" some helpful suggestions on the interpretation of spiritual phenomena in the mind of the mystic. M. J. LARKIN.

The Devotion to the Sacred Heart of Jesus. By the Rev. H. Noldin, S.J. From the German. New York: Benziger, 1905. 8°.

Deep piety and a thorough knowledge of the subject treated are the characteristic notes of this recent work. Fr. Noldin gives us a clear, terse and logical exposition of the main features of his theme embracing the origin of the devotion, its rapid spread despite opposition, motives for its practice and the duties and privileges of its directors and members. The third chapter, entitled the "Object of the Devotion," is perhaps the best of the volume. Here the author explains its dogmatic basis in language quite free from the technical phraseology of our text-books.

Missale Romanum, jussu editum Clementis VIII, Urbani VIII, et Leonis XIII. New York: Pustet, 1905. 8°.

The well-known firm of Pustet and Co. may well be proud of the handy edition of the Roman Missal which they have just published. The book is excellently bound, printed in clear bold type, and evidently intended for those priests who at times find it necessary to carry a mass-book on their missions.

BOOKS RECEIVED.

- The Transplanting of Tessie. By Mary T. Waggaman. New York: Benziger Brothers, 1905. Pp. 186.
- Skeleton Sermons. For the Sundays and Holidays in the year. By John B. Bagshawe, D.D. London: Kegan Paul, Trench, Trubner and Co., Ltd., 1905. Pp. 239.
- Bob Ingersoll's Egosophy and Other Poems. By Rev. James McKernan. New York: Pustet & Co., 1905. Pp. 65.
- A Daughter of Kings. By Katherine Tynan Hinkson. New York: Benziger Bros., 1905. Pp. 317.
- The Race for Copper Island. By Henry S. Spalding, S.J. New York: Benziger Brothers, 1905. Pp. 206.
- The Senior Lieutenant's Wager and Other Stories. By the Foremost Catholic Writers. New York: Benziger Brothers, 1905. Pp. 256.
- Callista. A Sketch of the Third Century. New York: Benziger Brothers. Paper bound edition.
- That Man's Daughter. By Henry M. Ross. New York: Benziger Brothers, 1905. Pp. 190.
- Juvenile Round Table. Stories by Foremost Catholic Writers. Second Series. New York: Benziger Brothers, 1905. Pp. 174.
- The Red Inn of Saint Lyphar. By Anna T. Sadlier. New York: Benziger Brothers, 1905. Pp. 179.
- The Meaning of the Idylls of the King. An Essay on Interpretation. By Condé Benoist Pallen, LL.D. New York: American Book Company. Pp. 115.
- A Spoiled Priest and Other Stories. By the Rev. P. A. Sheehan, D.D. New York: Benziger Brothers, 1905. Pp. 213.
- Shadows Lifted. By J. E. Copus, S.J. (Cuthbert). New York: Benziger Brothers, 1904. Pp. 264.
- The Spirit of Sacrifice and the Life of Sacrifice in the Religious State. From the original of Rev. S. M. Sorana; revised by Rev. Herbert Thurston, S.J. New York: Benziger Brothers, 1905. Pp. 500.
- In the Morning of Life. Considerations and Meditations for Boys. By Herbert Lucas, S.J. St. Louis: B. Herder, 1904. Pp. 298.

UNIVERSITY CHRONICLE.

Meeting of the Board of Trustees.—A special meeting of the Board of Trustees was held on May 3 and 4. Some matters of grave importance to the University on its academic as well as its financial side prolonged the sessions of the Board to two days.

The Chair of German Literature.—The Reverend A. H. Walburg, of Cincinnati, has contributed \$5,000 in addition to \$10,000 already acknowledged for the purpose of founding a chair of German Literature. Father Walburg's warm interest in the University as testified by his magnificent donations, is especially valuable at this time, showing as it does his thorough confidence in the institution. The venerable priest was present at the Commencement and was warmly greeted by the Professors and students.

Bequest to the University.—In addition to the sums mentioned in the Vice-Rector's report (see below) Miss Margaret H. Gardiner, who died recently in Baltimore, left the residue of her estate, amounting to about \$100,000, to the University.

Lectures on the A. O. H. Course.—Four public lectures were delivered by Professor Dunn in the Assembly Room, McMahon Hall: March 22, The Celts and the Celtic Languages—I. The Origins; March 29, The Celts and Celtic Languages—II. In Modern Times; April 5, The Voyage of St. Brendan; April 12, The Celtic Theatre.

Resignation of Dr. Hassett.—Readers of the BULLETIN will very readily share the feelings of regret which every one connected with the University felt at the departure of the Reverend Maurice M. Hassett, D.D. His presence was urgently needed in his diocese of Harrisburg, Pa., to which he returned to become Rector of the Cathedral. Dr. Hassett's career at the University was short; but in the two years he spent here he gave such evidence of devotion to his work that the results he already achieved were considered to be but a faint indication of larger things to come. The best wishes of all who are connected with the University follow Dr. Hassett to his new field of labor.

Appointment of a Vice-Rector.—One of the most important results of the meeting of the Board of Trustees in May and one which is likely to result in immediate good to the University was the appoint-

ment of Very Reverend Doctor Charles P. Grannan, Professor of Sacred Scripture to the office of Vice-Rector of the University. A useful and enlightened policy was thus inaugurated in selecting men for administrative positions in the University who are in sympathy with University ideals and who have the training and experience to be safely entrusted with the management of an institution which is national in character. Dr. Grannan has been associated with the University from the time of its foundation. He has written extensively on Biblical subjects, and his writings have been translated into German, French and Italian. He is a member of the Pontifical Commission for Biblical Studies. The unanimity which prevailed among both Trustees and Faculties in selecting him for the position of Vice-Rector was a noble tribute to his success as a teacher and a graceful acknowledgment of his character and achievements. Notwithstanding the many onerous duties laid upon him, Dr. Grannan will still continue to be Professor of Sacred Scripture.

Commencement Exercises.—The ceremonies in connection with the closing exercises at the University have always been marked by extreme simplicity. This year, which was no exception to the rule, will, in all probability, mark the end of this custom, as the opening of the undergraduate department next year will necessarily introduce new methods. On Sunday, June 4, the Baccalaureate Sermon was preached by the Rev. E. A. O'Connor, S.T.L., of Albany, New York, who is President of the University Alumni Association.

A distinguished audience assembled in McMahon Hall on June 7 to witness the commencement exercises. Dr. Grannan commenced the proceedings. He said:

It is a pleasant duty to welcome you to the University and to these exercises which mark the closing of the academic year. In the name of our professors and students, I desire to express heart-felt appreciation of the interest which you show in our work and thereby in the entire system of Catholic education.

We are especially honored to-day by the presence of the Apostolic Delegate. As the representative of the Holy See, it is fitting that he should preside at the chief academic function of this University, which was established by the Sovereign Pontiff, Leo XIII, for the education of our people in all branches of knowledge. And it is most appropriate that he should confer on our graduates—clerics and laymen alike—those academic honors which have been earned by diligent study and painstaking research.

We are also fortunate in having as the principal speaker, on this

occasion, one who, in the midst of pastoral duties, has always been a staunch friend of the University, and who has given proof of his attachment to its ideals, not only by the eloquent language for which he is so well known, but also in earnest endeavor and successful work. The address to the graduates will be delivered by the Rev. Dr. Stafford, of St. Patrick's Church, Washington.

During the past year the University has widened its sphere of activity in various directions. The teaching of Celtic language and literature was resumed in October, under the most favorable conditions. Dr. Joseph J. Dunn, who had spent three years of special preparation in Europe, was placed in charge of the work. It is a source of much gratification to the University that it is now able to realize, in a worthy manner, the aim which inspired the Ancient Order of Hibernians in the generous endowment of the Gaelic Chair.

To another great Catholic organization we are indebted for an important addition to our academic work. The Chair of American History, established by the Knights of Columbus, was filled without delay by the appointment of Dr. Charles H. McCarthy. As a Doctor of Philosophy from the University of Pennsylvania, as the author of important works on the history of our country, and as a teacher of long experience in the Catholic High School of Philadelphia, he entered upon his duties here well qualified to carry on the work of research and to inspire our students with a love of historical study.

The Faculty of Theology has been strengthened by the appointment of Dr. Henry Poels, Associate Professor of Sacred Scripture. Dr. Poels is a graduate of the Catholic University of Louvain, a recognized authority in Biblical science, and a member of the Biblical Commission, established by Pope Leo XIII. His work, in the department of Scripture, is specially helpful, in view of the many problems which this subject presents.

In the Faculty of Theology also Rev. Dr. Patrick J. Healy, Instructor in Church History, has been promoted to the position of Assistant Professor.

In the Faculty of Philosophy Mr. David A. McCabe, Bachelor of Arts of Harvard University, Instructor in the Department of Agriculture and Technical Instruction, Dublin, Ireland, has been appointed Teaching Fellow in Political Economy.

In the Faculty of Law Dr. Wm. H. Delacey, of Washington, has been actively engaged teaching for some time past. He has recently been appointed instructor for the coming year.

Since the last commencement, distinctions of many kinds have come to persons connected with the University.

Mr. Charles J. Bonaparte, a member of the Board of Trustees, has received from the President of the United States his appointment as Secretary of the Navy. Rev. Dr. John T. Creagh has been appointed by the Holy Father a member of the Pontifical Commission for the codification of the Canon Law.

Dr. Charles P. Neill, Professor of Political Economy, has been appointed United States Commissioner of Labor.

Dr. Albert F. Zahm, Associate Professor of Mechanics, has received from the Carnegie Institute an appropriation of \$1,000 to enable him to pursue his research in aeronautics.

At the Louisiana Purchase Exposition, held in St. Louis in 1904, the Exhibit of Catholic Charities, prepared by Professors Neill and Kerby, was awarded a grand prize and two gold medals. The exhibit has been secured by the University and placed in McMahon Hall.

Two of our professors, Dr. Shahan and Dr. Pace, have been selected as Editors of the Catholic Encyclopædia, which is designed to be a comprehensive work of reference on all matters pertaining to the Catholic Church.

The vacation work of our professors for 1904 included a course of lectures at the Maryland Summer School by Dr. Egan; two papers on Oriental Literature at the International Congress of Arts and Sciences in St. Louis by Dr. Bolling; a course of lectures before the Teachers' Institute, Los Angeles, California, by Dr. Maguire; eighty-five lectures on educational topics, given chiefly to the Christian Brothers and other communities in different sections of the country, by Rev. Dr. Shields; the classification and division of the Collection of Christian Oriental Writers, by Rev. Dr. Hyvernât.

Of the students who received the degree Doctor of Philosophy from this University last year, Rev. Romanus Butin is teaching at the Marist College, Rev. Leo Dubois at the Marist Seminary, Rev. Julius A. Nieuwland, Rev. Michael M. Oswald, and Rev. James J. Trahey at the University of Notre Dame. Rev. Nicholas A. Weber, Licentiate in Theology, is teaching at the Marist College in this city.

As it is a special object of the University to prepare its graduates for the work of the College and Seminary, we follow with close interest the careers of those who are engaged in teaching and we rejoice at the success that crowns their efforts in behalf of more thorough education.

The candidates for degrees this year include: Five Bachelors of Arts, one Civil Engineer, one Electrical Engineer, five Bachelors of Laws, one Master of Laws, one Master of Philosophy, one Doctor of

Philosophy, ten Bachelors of Theology, and nine Licentiates in Theology.

From this enumeration it is evident that the University has by no means lowered its standard of work. Not only are our students encouraged to qualify for the advanced degrees, but the requirements for those degrees are maintained at the high level which was established at the beginning of the University. And it remains our determination for the future to make scientific investigation a central feature of university work and a prime requisite for university honors.

In order to attain this purpose it is needful that our students should come in contact as early as possible with the work of the University, that they should be trained, even as undergraduates, in its spirit and methods. This need has become quite obvious to us since the opening of McMahon Hall ten years ago. But it has also been brought home to us in a variety of ways. Catholic parents have asked the very pertinent question: "What is the University doing for our young laymen who are not destined to become priests, and who yet ought to be educated under Catholic influences?" It has also been pointed out that the funds provided for the University, in the shape of endowments, were not intended for the benefit of the relatively small class of graduate students, but that they were meant for the advantage of the largest possible number of young men. And finally, it has been urged that something, or some one, must be at fault, when so many Catholic students are enrolled in the non-Catholic colleges of the country. Briefly, there has grown up within the past decade a demand for undergraduate work in connection with the graduate work which the University has conducted since its foundation.

To meet this demand and to supply this actual need, the Trustees of the University have directed us to establish courses of study leading to the degree Bachelor of Arts. A full statement of these courses is contained in the Year Book for 1905-1906, which has just been published. They are arranged in nine groups, any one of which the student may select according to his preference, ability and the character of the work which he intends to take up after receiving the Bachelor's degree.

These courses are open to all students who pass the Entrance Examinations indicated in the Year Book, or present a certificate showing that they have already finished the courses of study which these examinations presuppose. Generally speaking, any student who graduates from a first-class high school is qualified to enter upon the undergraduate work of this University.

The time required to complete the work for the Bachelor's degree

will vary according to the preparation which the student has received before coming to the University. As a fair average, three years may be considered sufficient, but the length of the course will depend, in a large measure, upon the student himself, his ability and his diligence.

As already stated, this undergraduate work has been undertaken in response to a general demand that the facilities of university study should be offered to a larger class of our Catholic students. But I should now add that this demand has been emphasized in a very practical and acceptable fashion. During the last two years, the Catholic people of the United States, obedient to the wishes of the Holy Father, have contributed freely to the support of the University. The collection for 1903-4 amounted to \$105,051.58, and the collection for 1904-5, which is still incomplete, amounts to \$113,513.40. This generosity on the part of our Catholics, and especially on the part of the laity, calls evidently for some return. And the most fitting return that the University can make is to provide, in every possible way, for the education of the sons of its benefactors.

Our obligation must appear all the more serious when we reflect that there are, in our Catholic parochial schools, over one million children whose education is paid for by voluntary contributions. A certain number of these children will go later on to college and university. Naturally and logically, they should receive their higher education in Catholic institutions. And this institution, the Catholic University of America, must take its share in providing that education.

By this means the University is brought into vital touch with all our institutions of learning. It comes to understand, in a very practical way, their needs and their possibilities. It is in a position to exert a wholesome influence upon them, to direct the work of their teachers to elevate their standards, to improve their methods. It is no longer a far-off, isolated academy of a few chosen men; it reaches out to the people, to parents and teachers and pupils, bringing them guidance and suggestion and a knowledge of the wider educational field and its ceaseless movements. And from them, in turn, it expects that hearty coöperation which is indispensable for common success. Such, I take it, is the real meaning of the phrase, "our Catholic system of education." To bind more closely all the elements of that system and to endow each element with its full measure of strength is the purpose which the University has set for itself and for the attainment of which its whole effort is now directed.

No one, however, should suppose that, in establishing undergraduate studies, the high ideals heretofore maintained for post-graduate work have been lowered in any degree. For, in establishing

undergraduate courses, we but follow the example of the three American universities which started as exclusively postgraduate, but which, in the course of a few years, found it necessary to establish undergraduate courses.

As a matter of fact, nearly all our American universities grew out of colleges and each still retains the college as a feeder to the university proper. In most cases, the college is still the most vital and important part, it is the very heart and soul of the university.

This is particularly true of England, whose great universities, Oxford and Cambridge, are almost entirely undergraduate. The same is also true, to some extent, even of Germany, the home of universities. For instance, at the great University of Bonn last year out of a total of 2,900 students 500 were undergraduates, and at Berlin, during the same period, 1,100 students were undergraduates.

As regards finances, the year just closing has been unusually prosperous, the University having received from all sources, from April 1, 1904, to April 1, 1905, the sum of \$339,047.52. Some of the items follow: From the Knights of Columbus, for the Chair of American History, \$50,000; from the Cardinal's Fund, \$82,943.79; from the general collection, with balance from 1903-4, \$108,805.11; from other sources, \$97,298.42. Including his previous donations, the contribution of Rev. A. H. Walburg, of Cinicinnati, to the Chair of German Literature, amounts to \$15,000.

Of the sum mentioned above \$201,008.06 have been permanently invested in standard railroad bonds, through Mr. Michael Jenkins, of Baltimore, Treasurer of the University.

The ceremony of conferring the degrees was then performed by the Apostolic Delegate, the Most Rev. Diomede Falconio, who handed diplomas to the following:

Doctor of Philosophy—Rev. Matthias Aloysius Schumacher, C.S.C., Washington, D. C.; dissertation, "The Knowableness of God: Its Relation to the Theory of Knowledge in St. Thomas."

Licentiate in Sacred Theology—Rev. James Michael Burke, diocese of Springfield; dissertation, "The Appointment of Administrators." Rev. Frederic William Burget, diocese of Indianapolis; dissertation, "The Protoevangelium," Genesis 3:15. Rev. Matthew Joseph Dugan, archdiocese of New York; dissertation, "The Son of God." Rev. Eugene Anthony Heffernan, diocese of Los Angeles; dissertation, "The Causes that Brought about Catholic Emancipation in Ireland." Rev. Bernard Aloysius McKenna, archdiocese of Philadelphia; dissertation, "Cassiodorus: An Educational Study of the Sixth Cen-

ture." Rev. James Patrick McPeak, diocese of Syracuse; dissertation, "Recent Psychology and the Thomistic Theory of Habitual Grace." Rev. Ernest Aloysius Pfleger, S.M., Washington, D.C.; dissertation, "Appeals to the Roman See Before the Time of St. Leo I, A. D. 440." Rev. Henry Clement Schuyler, archdiocese of Philadelphia; dissertation, "Sebastian Rale, Jesuit Missionary in Maine, 1694-1724." Rev. Francis Xavier Unterreitmeier, diocese of Indianapolis; dissertation, "The Infallibility of Scripture as a Consequence of Inspiration."

Master of Philosophy—Rev. Nicholas Michael Wilhelmy, S.M., Washington, D. C.; dissertation, "The Discharge of Electricity in Gases."

Master of Laws—George Moore Brady, Baltimore, Md.

Civil Engineer—George William Lucas, Jr., Washington, D. C.; dissertation, "A Study of Fire-resisting Design."

Electrical Engineer—George Francis Harbin, Jr., Washington, D. C.; dissertation, "A Study of the Lighting, Heating and Power Plant of the Catholic University of America."

Bachelor in Sacred Theology—Rev. William Joseph Lallou, archdiocese of Philadelphia; Rev. Michael Joseph Larkin, archdiocese of New York; Rev. Patrick Joseph McCormick, diocese of Hartford; Rev. John Joseph O'Brien, archdiocese of Boston; Rev. Joseph William Reilly, archdiocese of New York; Rev. John Francis Walsh, archdiocese of Boston; Rev. William Thomas Walsh, C.S.P., New York, N. Y.; Rev. Benedict Boeing, O.F.M., Washington, D. C.; Rev. William Edward Downes, diocese of Altoona; Rev. Miecislaus Thaddeus Szalewski, C.S.C., Washington, D. C.

Bachelor of Arts—Richard Stephen Burke, Boston, Mass.; George Anthony Grace, Syracuse, N. Y.; Robert Joseph Kennedy, Scottsdale, Pa.; John Joseph McLoone, Philadelphia, Pa.; William Joseph Murphy, Erie, Pa.

Bachelor of Laws—Rev. Frederic William Burget, diocese of Indianapolis; Boutwell Dunlap, Auburn, Cal.; Daniel Patrick Callahan, Worcester, Mass.; William Martin Kilecullen, Scranton, Pa.; James Alphonsus Nugent, Braddock, Pa.

ADDRESS BY REV. D. J. STAFFORD, D.D.

I feel like making an apology for my appearance here to-day. Only my desire to accede to the gracious invitation of the Rector must be my excuse. For I presume that this occasion calls for a learned and technical discussion of some scientific or academic subject, and of such disquisition I am not capable. The great love I bear the

University must, however, plead for me in your estimation; and I can only hope that the lips of an intellectual babe may unwittingly speak wisdom; or that, like some truth-stammering oracle all unconscious of the message, I may say that which will lead others, more capable, to think better and love more. Nor may I forget the propriety in the circumstance of the Rector of St. Patrick's speaking here, for he who laid the foundations of these splendid buildings and began the work of these eminent faculties, belonged to that church and got his experience there. The best years of his life, the best efforts of his will, nay, I may say the blood of his heart are in these walls and in these faculties; and his going threw a halo over all—making a thing holy still more sacred, and was as a clarion calling us all to heroic deeds which, after all, are the final end of education.

The growth of the University thus begun, has been most remarkable. I have no patience with those who faint and become weak-hearted at the first breath of opposition. Life is a struggle for existence with institutions as well as individuals. As it develops the individual and brings out all that is best in him, reveals him to himself and calls into life and activity dormant power which before he recked not of, so does it strengthen, solidify, and develop an institution. No individual can escape—no institution be free from it. It is involved in the idea of existence itself. Every being in the world occupies space in the world, and every such occupation leaves less space for all others; and though God and nature have provided most bounteously for all, in our selfishness we turn from the contemplation of God's munificence to the consideration of that petty morsel which our neighbor has and enviously desire to possess it. It seems more precious to us than all the rest. The moment we are born the struggle begins, and it endures to the end. The greater the institution the greater the opposition. The Catholic Church, the greatest institution here below, has been the most bitterly, constantly, and powerfully opposed. Its existence would have been a miracle, its continuance a greater miracle; but its existence and continuance under this tremendous opposition, fighting for every inch and battling for every advance, makes it evident that there is a divine principle of vitality in it. If the learning and eloquence, and virtue and heroism of her children did not suffice—the work of her enemies would.

This then being the law of life, how could you expect an institution such as this to escape. Would it not have missed something of the element of real greatness which is born only of suffering and persecution? To have succeeded at all would have been great. To have succeeded under such circumstances is a double glory, for it is

a greater work to build a university than to build a state. Sixteen years it is since she first opened her doors to students, and during those sixteen years the work has gone steadily on. I don't think any of us quite appreciate what has been done. In fact, I hear of it more from those outside the Catholic body than from our own members. I hate that narrow-mindedness of so-called faith which cannot see anything in the efforts of those who differ from us; but I despise still more the tendency among us to underrate our own, and to find perfection and progress in educational matters only outside. If we judge it fairly we need not be ashamed of it. Nay, if we judge it fairly we shall be proud of it.

What then has the University done besides putting up some buildings and starting some five or six faculties, in more or less successful operation? This: It has elevated the tone of the Catholic body all over the United States. It has raised the standard of every Catholic college in the country, and many of them who were shamefully deficient have become most respectable. Its influence has radiated and found its way into every parish school, even down to the smallest village, and every teacher and every pupil has heard something of higher culture. It has encouraged the educated layman all over the country, and it has filled the breast of every priest battling against mighty odds, with the hope of the better champions that are to follow him and do the work of God, not with more zeal but with greater ability and better equipment. And at this moment every right-thinking Catholic of the United States is looking to this Mountain of God, from whose summit the light is to shine out upon the future, with hope and love. The recent great calamity has been a benefit; for under the skilful management and devotion of the Rector and the intense devotion of the Cardinal, it has been remedied, and it has drawn the hearts of all of us closer to one another and closer to the cause. Out of this very great tribulation the University is born anew. It was dear to us before—it is twice dear to us now. Let it go on and do its work. What is that work especially to be?

The Catholic Church in the United States is confronted with the fairest opportunity in all her history. Not when she met the pagan world, not when she met Greek philosophy, not when she met the barbarian, not when the feudal system fell to pieces and she laboriously placed the foundations of modern Europe, has she had such an opportunity as here. As far as the mind of man can see into the designs of Providence, the future of civilization and world-power is to be here. What mighty progress! What stupendous advances! What unparalleled development? What incalculable resources and

limitless strength! The consideration staggers the mind. And here the Catholic Church is free. Free to make her own laws; free to do her own work; free to do it in her own way; free to call into activity all her universal machinery and to evoke, as she has ever done, the heroism and zeal of multitudinous children—call them to great deeds for God and man—and thus meet one of the greatest crises of history. I do not believe I overstate the situation. Well, how are we going to prepare for the work? What are we going to do to meet the crisis? What are we doing now to get ready for it? What will be the supreme need then and what is the supreme need now? *Leaders.*

We need leaders. Not only great bishops and great priests; not only great and learned ecclesiastics, but great laymen. Certainly the Church needs—the Church always will need great and learned ecclesiastics. Men of broad mind; men of deep culture; men of great heart, sympathetic with everything good in the age and country; men of deep thought and intense purpose, whose words will stir or still a whole nation. But this is not all—it is only half. The clergy are not a caste, nor are they the whole Catholic Church, and side by side with such bishops and priests there must be found the laymen leaders of like culture, purpose, and devotion, in order to do the work well. And, perhaps, at this moment the greater need of the two is the latter. There is a very remarkable dearth of such men amongst us. Every priest can tell you of this difficulty. Lacordaire once cried out in the pulpit of Notre Dame, "Oh! God, give us saints, give us saints. It is a long time since we had any." I say, "Oh! God, give us leaders, give us leaders. It is a long time since we had any." Where are we going to get them? This is the very purpose, as it seems to me, of university education. And if we are sending out such laymen into the world we are preparing for the future. I want to see the lay element of the University emphasized. I have heard of the sacrifices and labors of the clerical professors. No man honors them more than I. But I want to take this occasion, as a priest, to thank the lay professors for their splendid zeal, ability, and devotion. I am glad the undergraduate department is to be opened. This will increase the lay attendance. The colleges of the country were to feed the University. They have not done it. The University must feed itself.

With these new departments the University will enter upon a new career. But let us remember, may I be pardoned if I say it, the real work of the University is not to stretch out hands for external aids, but to develop from within. Every man here must do his work well—to the best of his ability; he should strive to become famous in his branch and thus attract students from every direction. I believe there is learning enough and talent enough and, if you will, genius

enough here to make this place famous, all permeated, vivified, and motivated by the spirit of religion. So shall we build up Godlike characters. The philosophers of Alexandria asked St. Catherine the question, "You have studied many things?" "Yes," she answered, "geometry and philosophy, but above all, Jesus Christ." That is our motto. That is our spirit. Philosophy and science, chemistry and history, psychology and literature, but above all, Jesus Christ. So shall we make great priests and great laymen leaders for the future, and so shall the University do its work.

You young gentlemen who have reached your degrees to-day, you are called to this sublime mission. You should not, you cannot walk the ordinary paths of men. You are called to greater things. You are to be leaders in Israel; the leaders of God's people, whether in the church or in the world, and if you do your part well I have no fear for the future of the country, the future of the Church, or the future of the University. You must lead. You must form and direct public opinion. You must live lives of disinterested virtue and stainless probity, and thus reflect honor on your Alma Mater.

This University will succeed, it will grow—and I can picture it as it will be fifty years from now. Caldwell Hall has grown old,—and McMahon Hall shows the work of time. A cluster of buildings have risen on all sides around these two elder sisters; halls and laboratories, museums and galleries with every device and equipment, and dwellings for a multitude of students. As you enter on the right a noble university church lifts its twin spires, pointing like science and religion, the soul of man up to the *Deus Scientiarum Dominus*. On its façade I see carved in stone the prophets of the Old Law with all the doctors of the Church, and in the middle Paulus, Doctor Gentium. High up between the twin spires stands Christ, the Light of the World, with His hand lifted in benediction over the scene below. On the left hand the dome of a great library meets the morning sun and reflects back his ray; and in it in alcove and corner, throngs of students bent in patient investigation—and around them white-haired scholars from different parts, coming for knowledge to the greatest ecclesiastical library in the New World. The bell sounds, and out of all these buildings come the thronging youth, who converge towards the central buildings to sit at the feet of masters famed all over the world. Along the city avenues which reach the gate comes the public, hurrying too and eager for knowledge, to listen and to learn. Among them a stranger, who asks of a youth, "Do you study many things here?" The youth answers, "Yes; all the philosophies, all the sciences, all the literatures, all the histories." Then surveying the scene with pride he points towards the statue between the twin spires and adds, "but above all—Jesus Christ."

THE PONTIFICAL COMMISSION FOR BIBLICAL STUDIES.

It gives us much pleasure to reprint from the *Revue Biblique Internationale* for April, 1905, the following documents lately issued by the Pontifical Commission for Biblical Studies. The first communication is a reply of the Pontifical Commission to the question of implicit citations in the scriptural books; the second makes known the date for the licentiate examination in the new academic department of Sacred Scripture; the third publishes the names of the successful competitors for the Braye Prize in the same department, and the fourth announces the title of the scriptural dissertation for the same prize in 1906.

I.

Cum ad normam directivam habendam pro studiosis S. Scripturæ proposita fuerit Commissioni Pontificiæ de re biblica sequens quæstio vid.:

"Utrum ad enodandas difficultates quæ occurrunt in nonnullis S. Scripturæ textibus, qui facta historica referre videntur, liceat Exegetæ Catholico asserere agi in his de citatione tacita vel implicita documenti ab auctore non inspirato conscripti, cujus adserta omnia auctor inspiratus minime adprobare aut sua facere intendit, quæque ideo ab errore immunia haberi non possunt?"

Prædicta Commissio respondendum censuit:

"Negative, excepto casu in quo, salvis sensu ac iudicio Ecclesiæ, solidis argumentis probetur: 1o Hagiographum alterius dicta vel documenta revera citare; et 2o eadem nec probare nec sua facere, ita ut jure censeatur non proprio nomine loqui."

Die autem 13a Februarii an. 1905, SANCTISSIMUS, referente me infrascripto Consultore ab Actis, prædictum Responsum adprobavit atque publici juris fieri mandavit.

FR. DAVID FLEMING, O.F.M.,
Consultor ab Actis.

II.

De Periculo subeundo ad consequendum Prolytatus gradum in Sacra Scriptura.

Candidati, qui jam laurea in S. Theologia insigniri debent, periculum juxta *schema* jam evulgatum subibunt Romæ a die 5a Junii usque ad diem 10am ejusdem mensis, loco et horis postea indicandis.

III.

De Præmio Prænobilis D. Braye.

Hocce anno, juxta sententiam trium judicium e Pontificia Commissione super re biblica selectorum, præmium ex aequo dividendum inter auctores duarum Dis-

sertationum præstantiorum, nempe inter R.D. Cæcilium Delisle Burns, sacerdotem Archidioceseos Westmonasteriensis in Anglia, Baccalaur. Universit. Cantabrig. Professorem in Collegio S. Edmundi apud Ware in eadem Archidiocesi et R.D. Wenceslaum Irus, Diaconum, Seminarii Pragensis in Bohemia alumnus. Quæ quidem sententia tum a Pontificia Commissione, tum a Sanctissimo adprobata fuit ac a prænobili D. Brayne libenti animo acceptata.

IV.

Thesis circa quam Dissertatio conficienda est ad assequendum præmium ejusdem prænobilis D. Brayne anno 1906 concedendum iisdem servatis conditionibus ac an. 1905.

THESIS.

"Ostendatur quantum auctoritatis et luminis versioni Vulgatæ Libri Ecclesiastici accesserit ex illius hebraica littera recens reperta, comparatione inter easdem instituta, prolatoque ubi opus fuerit, græcæ versionis testimonio."

Latine conscribi debet prædicta Dissertatio ac ad alterutrum ex Consul-
toribus ab Actis ante finem m. Martii transmitti.

Contendere possunt pro dicto præmio omnes juvenes in Ordinibus majoribus constituti ac in Instituto studia perficientes quod facultate polleat gradus academicos in S. Theologia conferendi.

Comitem habeat Dissertatio attestationem sive Ordinarii sive Antistitis qui Institutum moderatur.

FR. DAVID FLEMING, O.F.M.

Cons. ab Actis Com. Pontificiæ de re biblica.

ROMÆ, die 27a Martii 1905.